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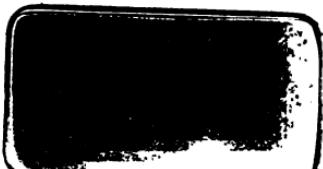
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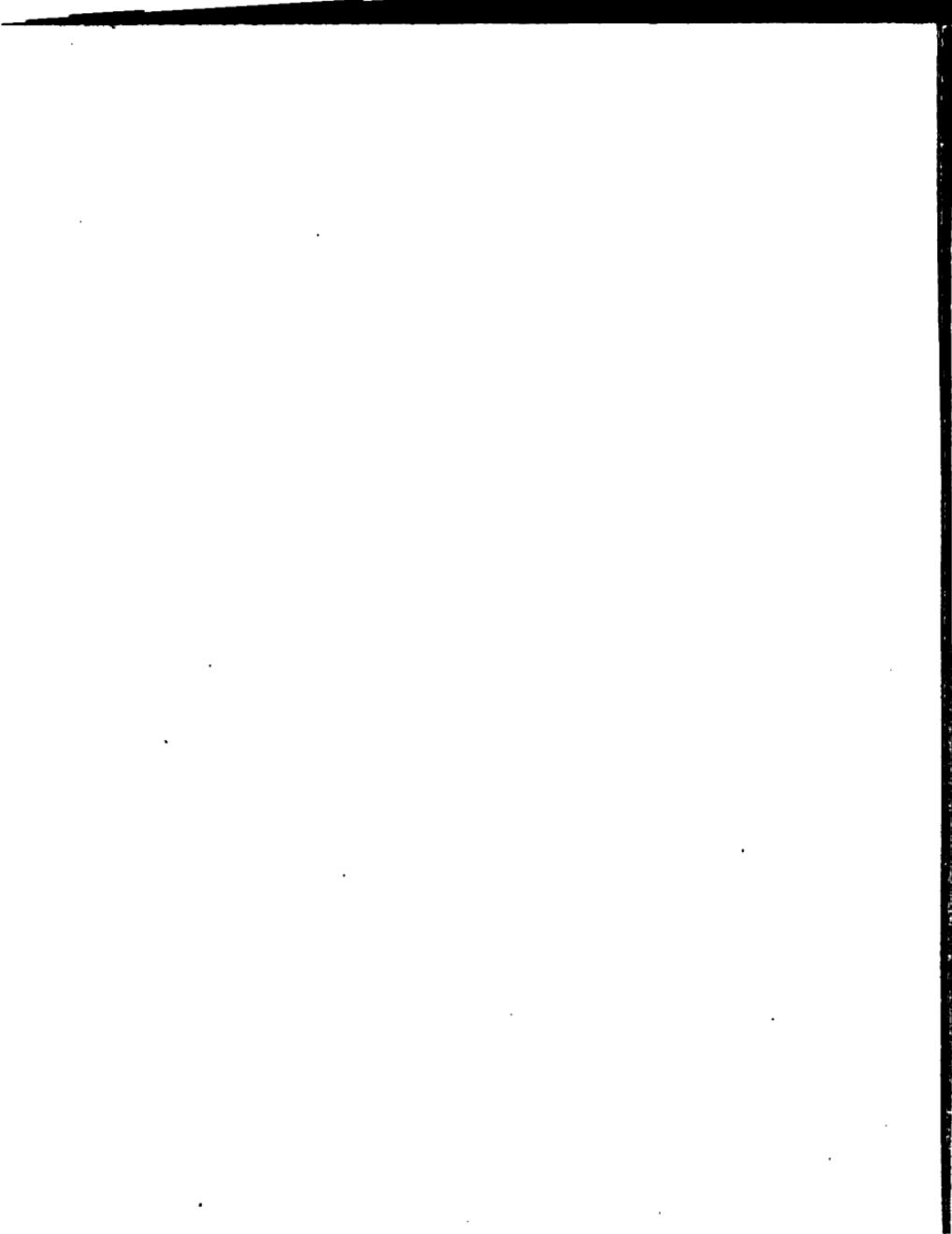


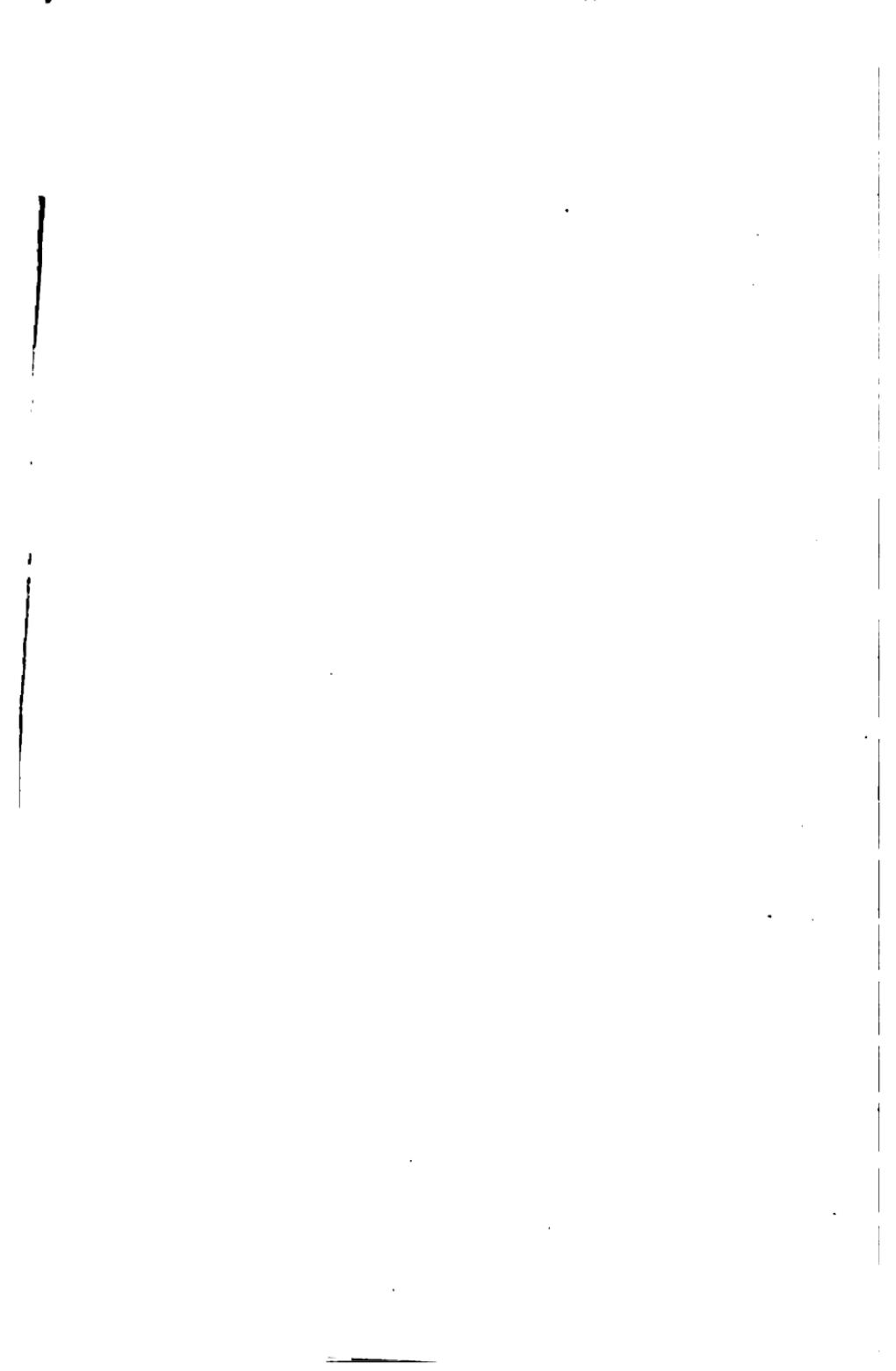
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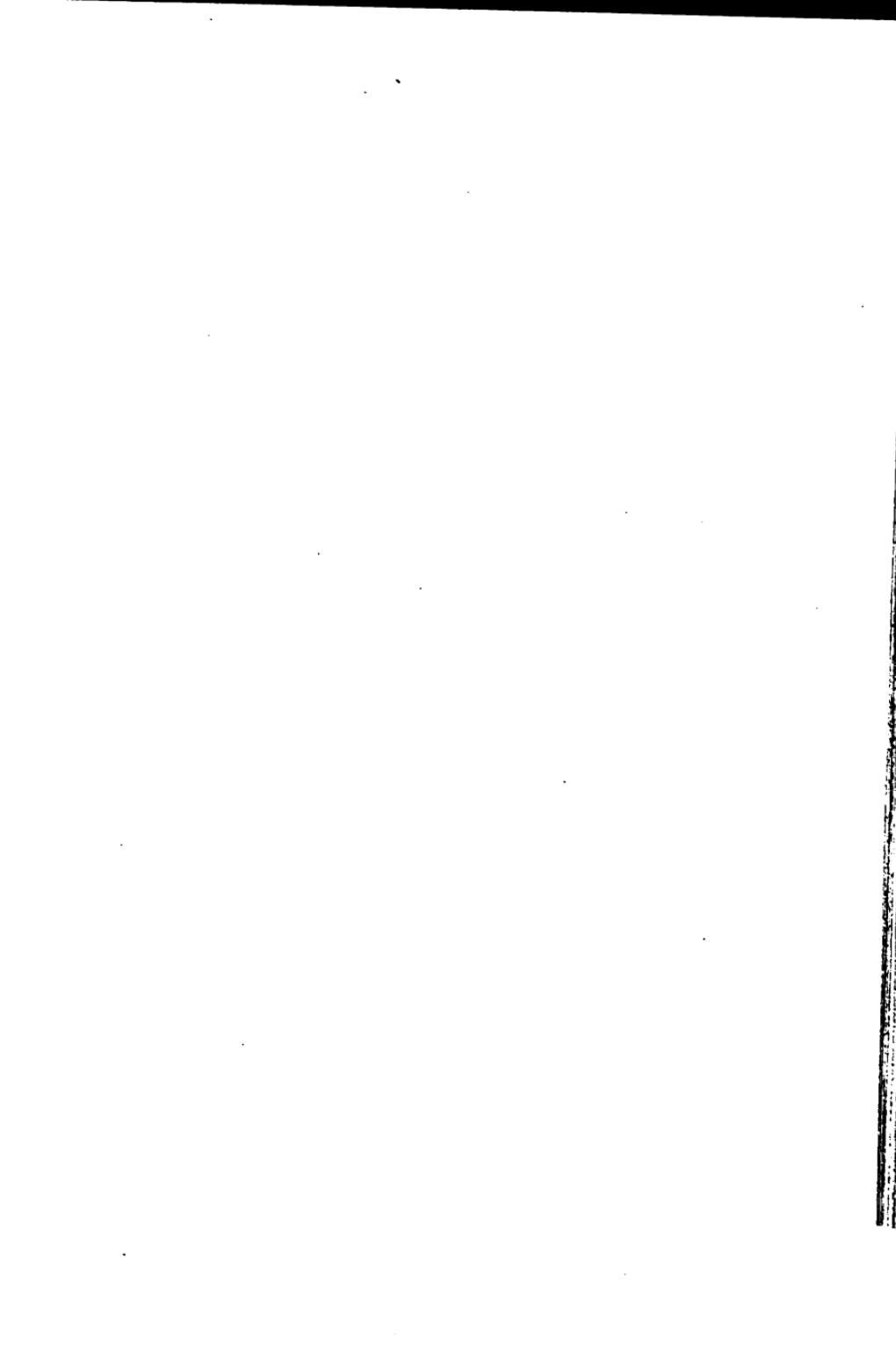
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Their Character and Solotki.

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Frontier Missionary Problems

Their Character and Solution

By

BRUCE KINNEY, D.D.

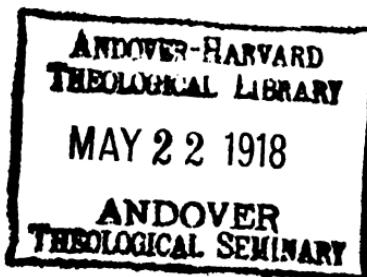
*Author of "Mormonism, the Islam of America,"
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*To the memory
of*

Henry Lyman Morehouse, D.D., LL. D.

*Christian Statesman, Patriot and Friend,
who for twenty years I was proud to call
my "Chief;" this book is affectionately
dedicated by his permission*

Preface

THE following pages deal particularly with those portions of our country which are most undeveloped. These regions lie chiefly on the Eastern and Western slopes of the Rocky Mountain System. It must be borne in mind that the Pacific Coast States are older, as a rule, than those in the section just mentioned. The following tabulation of facts will clearly demonstrate this statement :

<i>Pacific Coast States.</i>	<i>Industrially Settled by Americans.</i>	<i>Date</i>	<i>Place</i>	<i>Government Established.</i>	<i>Terri- torial. hood.</i>
California		1826		1846	1850
Oregon		1810	Oak Point	1848	1859
Washington		1845	Tumwater	1853	1889
Idaho		1842	Coeur d'Alene	1863	1890
Utah		1847	Salt Lake City	1850	1896
Nevada		1846	Carson	1861	1864
<u>Average years to 1917,</u>		<u>78</u>		<u>65</u>	<u>42</u>
<i>Mountain and Plain States.</i>					
Arizona		1848	Military	1863	1912
New Mexico		1846	Military	1850	1912
Colorado		1854	Conejos	1861	1876
Wyoming		1834	Military	1858	1890
Montana		1852	Gold Camps	1864	1889
North Dakota		1851	Military	1868	1889
South Dakota		1856	Sioux Falls	1868	1889
Kansas		1850	Council Grove	1852	1855
Nebraska		1847	Bellevue	1854	1867
Oklahoma		1889	By Whites	1889	1906
<u>Average years to 1917,</u>		<u>63</u>		<u>53</u>	<u>28</u>

PREFACE

We must differentiate between permanent industrial settlements by Americans and the establishment of posts for the fur trade, military or missionary enterprises. The Pacific Coast States have averaged the enjoyment of the three historical periods in the tabulation for fourteen years each longer than the Mountain and Plain States which lie between them and the Missouri River.

It is very difficult to give an exact date for the industrial settlement, by Americans, of our extreme southwestern states. Their first American settlers drifted into the towns, already long occupied by the Spanish, in an entirely inconspicuous way. Their coming would have been much more noticeable from a historic point of view had they been the first colonists in an entirely new region.

If we should omit the more settled states of Kansas and Nebraska and ignore the dates of military occupation from the eastern group and then admit into our calculations the dates of the settlements from Spanish and other countries in the Pacific Coast States, the differences in favor of the older European civilization of the latter would be much more startling.

Many parties had crossed Kansas and Nebraska prior to their permanent settlement. The Santa Fé, Mormon and Oregon Trails crossed these states but they were constructed like the Union Pacific Railroad, not for the sake of the development of those territories, but to reach the supposedly richer regions beyond.

The bulk of the early settlers of the Coast States went around the Horn while some took the long journey across the plains, but these latter never

dreamed that the Rocky Mountain Region would ever be worth settling.

While gold was first discovered in the Rocky Mountains at South Pass, Wyoming, in 1842, nothing was done to develop this industry until about 1860. That territory had a population of only 20,788 according to the census of 1880. At that date California and Oregon had enjoyed the privileges of statehood thirty and twenty-one years respectively.

In 1869 the golden spike was driven which joined the Union Pacific Railroad with the Central Pacific, thus completing the links of steel across the continent. Those roads were laid out and constructed solely with a view of an easy and speedy way of getting to the Coast States, with never a thought of the possibilities of the development of the country across the mountains. Had the projectors of this enterprise so much as guessed at these possibilities, a somewhat different route might have been selected.

It should be remembered that there are sections between the Rocky Mountains and the Missouri River on the east and also between them and in the Coast States on the west where problems are found similar to those discussed in these pages. However, this book was written with special reference to the Mountain States of the west with now and again an illuminating illustration or side-light drawn from conditions in sections either east or west of those states. These problems overlap the states on both sides of them, but as a rule are more acute in the Mountain States.

For example, the Mormons are a national problem, but locally they constitute a more serious problem in the states on the western slope of the Rockies.

While the facts and illustrations in this book are largely taken from the author's experience in one communion, with which he is most familiar, there is no reason to believe that they are otherwise than typical of the work of the other leading evangelical denominations working on the frontier.

Let no one think that the American frontier is entirely a thing of the past. There are yet many problems in agriculture, mining, conservation, development and missions awaiting the solution of the scientist, economist, statesman and missionary.

The author alone is responsible for the ideas and sentiments herewith set forth except in so far as authoritative quotations are given, and these are neither few nor unimportant.

In the last letter that the late Dr. H. L. Morehouse wrote me wholly with his own hand, under date of February 2, 1917, he said :

"I note that you are preparing a new book on Frontier Missionary Problems. I appreciate your compliment in proposing to dedicate it to me. You are at liberty to do so if you choose. I fear, however, that I cannot look over the manuscript carefully for some time to come, but will be glad to do so in due time."

On the following May fifth, Dr. Morehouse slipped away from us to his eternal reward and so never saw these pages, as we had hoped.

B. K.

Topeka, Kansas.

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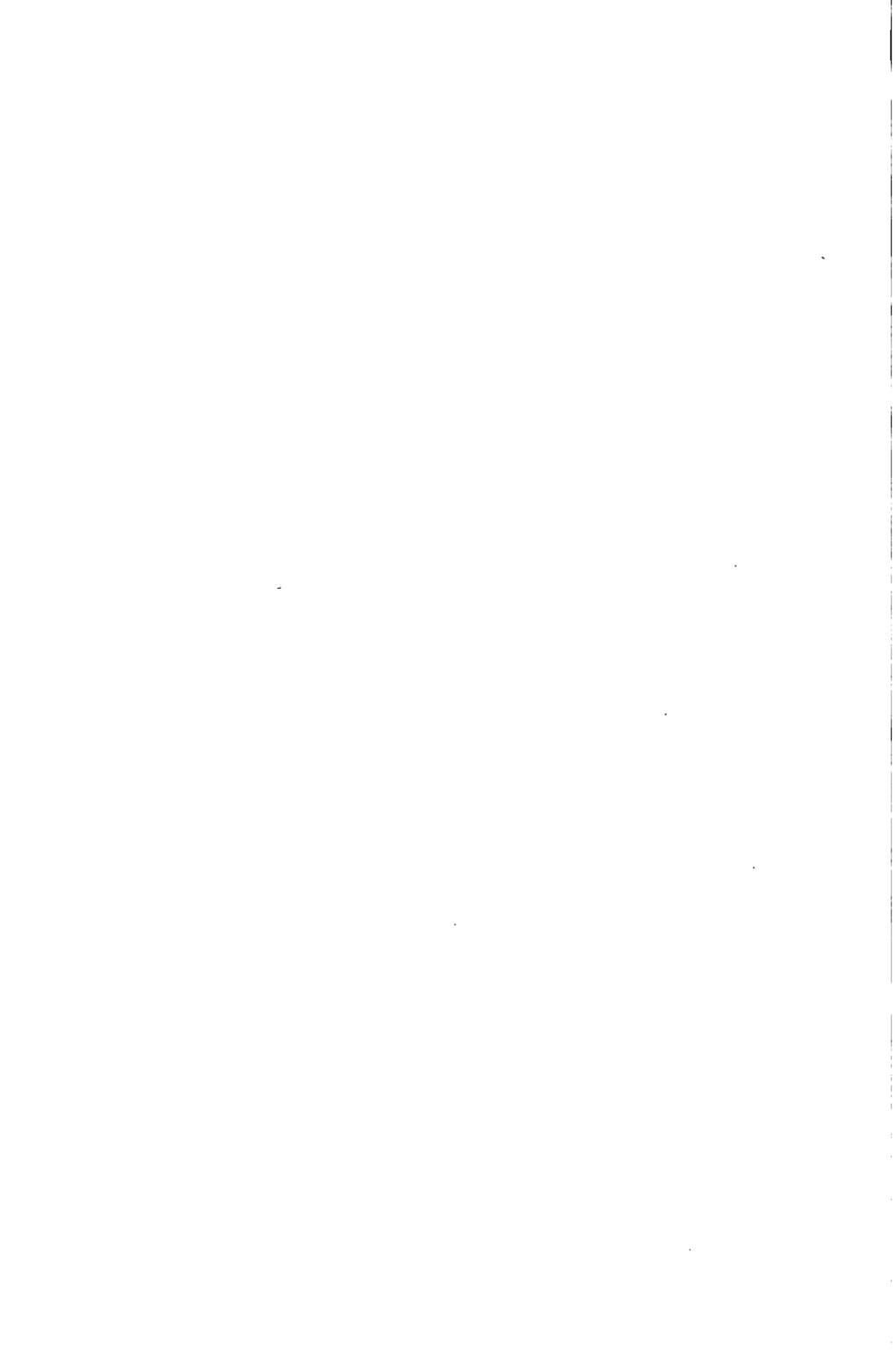
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THE RED RACE

Whence their progenitors, who dare decide,
From Arab source, or from great Iran's tide,
From Mongol stock, or Hova's dusky brood,
Or Drave from India o'er wide ocean's flood ?
Ethnogeny in vain attempts to show,
That from the east the bronze-blood waters flow !
From whom derived the tale ill worth to know,
Their past is writ in water ; happier so !
No flippant writer can falsities retrace,
Decry, defame their purity of race.
Autochthonous they were three seals assert,
Which force of science cannot controvert ;
Character, feature, color well defined,
Reserve this race from others of mankind.

PROBLEM ONE: Our Brother in Red

I

CHARACTERISTICS OF THE INDIAN

IT is not necessary to tarry with the interesting question as to whence the Indian came. It matters little for our present purpose whence or when he came. It is sufficient to know that he is here now and also that he was here long before the white man ever saw these shores. As far as we can know he is the

ORIGINAL AMERICAN.

Rev. Sherman Coolidge, formerly president of the Society of American Indians, is a full-blood Arapaho, who received his training and culture from some of our best schools. He was once presenting the claims of his people to a representative of the Back Bay district who became irritated at something Mr. Coolidge said and burst forth with :

“See here, Mr. Coolidge, I will have you understand that my ancestors came over in the *Mayflower*.”

Mr. Coolidge was absolutely undisturbed for he replied :

“That is all right, but mine were on the Reception Committee.”

This reminds us of another story in which an American is represented as talking with a British Peer. This Peer was proud of his ancestry and taking a coin from his purse said—pointing to the image on it :

“This king’s grandfather made my grandfather a lord.”

“That is nothing,” replied the American who took a penny from his pocket and pointing to the Indian on it continued, “This Indian’s grandfather made my grandfather an angel.”

In beginning our study of the Indian there are some

POPULAR MISCONCEPTIONS

which ought to be eradicated. The different tribes of American Indians are not all alike. They are as different in personal appearance, language, law, customs, religion and all that goes to make up their life as the different races of Europe and those of Asia are from each other. People have been misled by an accurate observer of the life of one tribe who will say, “The Indians do thus and so.” Perhaps his tribe does but perhaps most others do not. There are not less than fifty separate languages among them with more than two hundred and fifty well defined dialects. To be sure they are all heathen in their native religions but their forms of heathenism differ as much as those of Asia. Some have their idols while others do not. Customs and immoralities pass without comment in one tribe which are most severely punished in another. Polygamy formerly obtained among some of the tribes while monogamy was practised in others.

NEITHER IS THE INDIAN STOLID

nor impassive. He is reserved in the presence of strangers or those he does not like. With such he can be silent in forty languages and his countenance will be as inexpressive as his image in front of a cigar store. Prove yourself worthy of his confidence and he is friendly and communicative. He will jest with you and laugh at his own joke or see the point of yours as quickly as any one if it is stated in terms which he can comprehend.

At our first council with the Crows in 1903 one of the chiefs insisted that they wanted a boarding school or none. It was not because he thought the boarding school better, *per se*, than the day school, but that he thought that thus their children would be fed without cost to themselves. I well remember how Dr. Chivers showed the old chief how absurd it would be for a hungry man to refuse half a loaf just because he could not get a whole one. It was done in such a way that all the chiefs laughed and even the objector joined in the laugh at his own confusion.

I spent one night in the winter hogan of a prosperous Navajo. As far as I know there was not another white man within a radius of twenty-five miles. The oldest woman present spent the evening spinning yarn (and "yarns") in the primitive way on a pine spindle about twenty inches long with a disk about four inches in diameter fastened some six inches from the bottom. As she worked she talked. She operated her spindle as a child does a top and in that way twisted her yarn. The faster she worked, the faster she talked. I could not understand a word of her language and I signed that I wanted to sleep, so a place was fixed on the dirt floor where I lay down

with my head pillow'd on a saddle. The woman seemed to be relating some of the folk-lore tales of her people and the men were discreetly silent except when they broke out in peals of laughter at something she said. Far into the night I was aroused now and again by their boisterous fun making.

Some of the Indians, as the Osages, are quite wealthy. After their lands were allotted to them oil was discovered in great quantities. White men have done everything in their power to rob the Indian of his rights but despite this many of this tribe still remain quite well off. This, and some other isolated cases, has led to the prevalent idea that the Indian is wealthy. The average Indian in the United States

Is NOT WEALTHY.

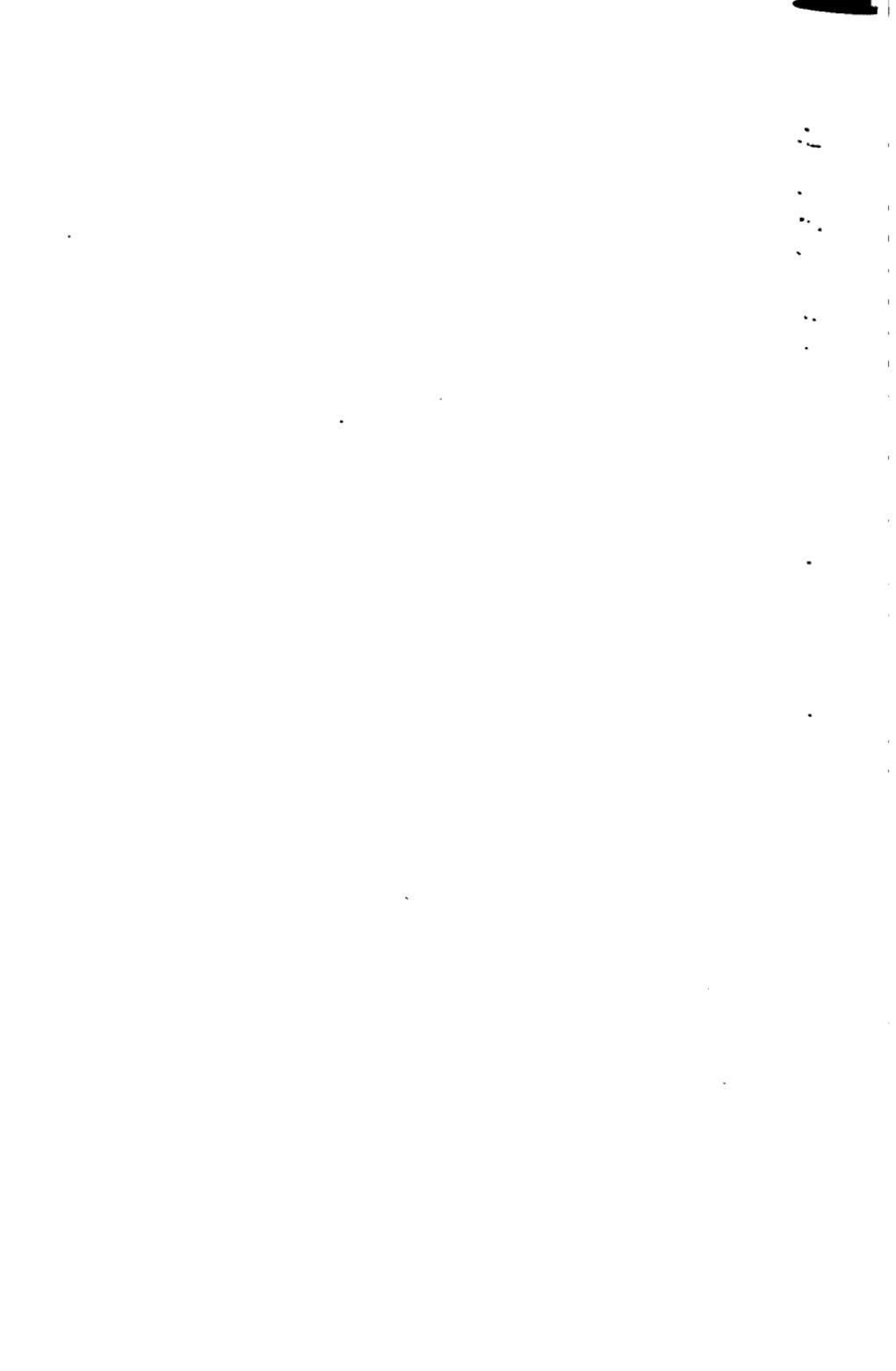
Many of them live in the most abject poverty. Many of them never had anything and if they had they had been robbed of it by the whites. I have known of churches objecting to raising money to send the Gospel to the Indians on the grounds of their alleged wealth. Suppose they were all rich ; do not wealthy heathen need the Gospel as much as those who are poor ? We read statements that the Indians are among the wealthiest races of the world ; that their per capita wealth amounts to between \$2,000 and \$3,000. Even such money as they have or are alleged to have is not often available to them to use as they wish : it is all tied up in government red tape. What good would any sum do you if it were locked up in government vaults in the city of Washington ? The native princes of India, the mandarins of China and the aristocrats of Japan have wealth in some individual cases which would amount to more than all



Double Wedding Party Arapaho Indians. Machine is Owned by Indian at Wheel.



Two Faithful Kiowa Deacons. Big Tree and Gotebo.



CHARACTERISTICS OF THE INDIANS

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1

The wealth of all the Indians of the United States is yet we never hear that reason enough is given out. Four millions for the conversion of Indians. In a lecture one time, I had a question asked me. A certain Indians had come in a motor car. Later my host asked me what sort of thing prevailed among Indians in giving money to support their church. I asked him if he would deprive a white man of his aid for that reason. He said he would not. The church was still receiving aid from Indians. And he was driving an auto. There were more Indians than of the white people right to unless we are willing to claim a superior race.

Rev. Sherman Coolidge in his investigations reveal the fact that Indians are to-day "landless and penniless". Many of them so poor that they cannot keep alive in a state of health. It has been told that Indians dying as the result of diseased animals stampeding, anything else to eat. The alleged wealth held in trust by the spring number of the Magazine there is a statement official of slaughtered animals. A sort of food but because

The Indians are

But in
in numbers. It is a fact in every case out. In California the Indians



CHARACTERISTICS OF THE INDIAN 19

actual wealth of all the Indians of the United States and yet we never hear that reason urged for not sending our millions for the conversion of those races.

In a lecture one time, I had mentioned the fact that certain Indians had come to a meeting in an auto. Later my host asked me about it and said that if that sort of thing prevailed he did not believe in giving money to support their churches. I asked him if he would deprive a white church of missionary aid for that reason. He saw the point, as his own church was still receiving aid from the Home Board and he was driving an auto. Why expect more of the Indians than of the white people? We have no right to unless we are willing to admit that they are a superior race.

Rev. Sherman Coolidge tells that his own personal investigations reveal the fact that in California there are to-day "landless and homeless Indians and some of them so poor that they are eating grasshoppers to keep alive in a state bursting with plenty." Tales have been told the writer recently of Christian Indians dying as the result of eating the carcases of diseased animals simply because they did not have anything else to eat and no way of getting it despite alleged wealth held in trust by the government. In the spring number (1917) of the *American Indian Magazine* there is a photograph of Indians seeking the offal of slaughter houses—not because they like that sort of food but because it will keep them from starving.

The Indians are

NOT DIMINISHING

in numbers. It is a fact that some tribes are dying out. In California an Indian was recently discovered

who was the sole survivor of his tribe. No one could be found who could speak his language. I was recently talking with an intelligent young Indian, also from California, who sadly told me that there were only about fifty of his tribe living, whereas they had once been a numerous and powerful people. There are reasons for this decrease.

All heathen Indians are afraid of ghosts. In their primitive teepees they could not entirely close off all ventilation. The government gives an allotment and builds a house. Perhaps a dozen Indians will sleep in one or two small rooms with every window and door shut tight, for fear the ghosts will get in. Soon tuberculosis begins its ravages. Some have jumped to the conclusion that the Indian is being destroyed by living as the white man, and that he is so constituted that he can never survive learning the white man's ways. This is a mistake. The white man cannot stand living that way. We have exactly the same result in the congested slum districts of our large cities with their inside, unventilated rooms. Right here Christianity makes for health and longevity; it destroys the pagan fear of evil spirits and makes it possible for the Indian to get as much ventilation in his house as he did in his teepee.

In his primitive life, about the time his environment became polluted, the Indian naturally moved to another location which was clean. He may not have realized that the old location was befouled but it was natural for him to rove. Now he is confined to his cabin and has not the faintest idea of sanitation or its need. Typhoid is the result. Again somebody remarks that there are difficulties in the physical constitution of the Indian which makes it inherently

impossible for him to survive civilization. What he needs is not less but more civilization—plus Christianity. There is, however, that which the Indian finds it difficult to survive and which seems to be a concomitant of our civilization—the more is the pity and the shame! The ranks of many Indian tribes have been decimated by unmentionable diseases which they never knew until the coming of the white man. Here is a tribe which twenty years ago had 3,000 people. To-day they have scarcely 1,800. Ask the old-time government Indian physicians and they will tell you that this tribe is shot through and through with sexual diseases to which they were strangers prior to the time a garrison of United States soldiers was first stationed in their vicinity.

Despite all this the Indian population of the United States is, on the whole, increasing. Government statistics say that in 1890 there were 243,000 Indians; in 1900 there were 270,000, and in 1910 there were 305,000. It is estimated that there are now not less than from 330,000 to 350,000, according to whether all Indians or simply government wards are counted. This shows an increase of ten per cent. the first of these decades, thirteen the second and apparently an even more rapid increase for the present decade. The Indian population is increasing at a faster rate than our white population, if we eliminate our increase which comes from immigration.

Some of the tribes, however, are not as wholly decadent as has been supposed. They greatly differ in this respect. According to *Leslie's Weekly* of December 14, 1916, the babies of full blood Cheyenne women in Oklahoma took many prizes at the government "Better Baby" Show held among them. Many

of the babies scored over ninety per cent. and one secured a perfect score of one hundred per cent.

The Indian Agencies have facilities for keeping close tab on nearly all the tribes. In many of them there are annuities and head moneys distributed periodically by the government. If a child is born the parents will report it promptly in order to get its proportion. If any Indian does not come or send for his annuity, it is safely calculated that he is dead.

In this connection it may be interesting to know, in a general way, where the Indians are located. There are fewer than one thousand in each of the following states: Maine, Indiana, Iowa, Florida, Colorado and Texas. In each of the states of North Carolina, Kansas and Wyoming there are between one and two thousand. There are between two and four thousand each in the states of Nebraska, Idaho, Utah and Oregon. New York has about 6,000; Michigan 7,000 and Nevada 8,000. There are approximately 10,000 in each of the states of North Dakota, Wisconsin, Minnesota, Washington and Montana, while South Dakota and New Mexico have about 20,000 each and Arizona 40,000. In Oklahoma, counting all degrees of consanguinity, there are something like 120,000 of Indian blood.

Few of our people seem to realize that the Indians are

HEATHEN PURE AND SIMPLE.

Primarily, many of them are worshippers of the sun, though these may have their numerous subsidiary deities and spirits whose favor must be bought or whose anger must be appeased. Some of the Indians are also plainly idolatrous. They have their medicine bags containing charms and amulets to which

they pray. The Hopi have their *cachinas* which are wooden dolls dressed and painted to resemble their medicine men and their *bahos* (prayers) which are turkey feathers tied to twigs with which they surround their *cachinas* upon their altars. Many of the tribes are getting the mescal or peyote religion. This comes from the worship of the mescal bean which is the dried flower of a certain kind of cactus which grows in Mexico, and this religion has crept up from the Mexican border and is affecting the tribes farther and farther north. It is a very subtle delusion, as its priests incorporate into it portions of the religions prevailing in the tribes where they wish to introduce it. Where Christianity is strong the peyote priest will use the Bible and profess to pray to Jesus. When eaten the peyote has a powerful narcotic effect which induces visions or hallucinations and the priests tell the worshippers that by this means they may see and talk with Jesus.

The following is a description of the misleading and deceptive peyote worship given by one of our missionaries :

"Last Saturday, one of the leading Indians hunted me up and told me they were going to have a peyote feast in his village Saturday night and Sunday, and invited me to attend. Of course, I promised and went.

"I reached the place about five o'clock and was among the first there. By sundown all had arrived—about sixty, counting the children. When supper was announced they insisted that I eat with them. The meal was simple and light, rice, hominy, bread and coffee. During the meal they laughed and talked and joked with each other and with me, most of the con-

versation being in English. Both men and women would come and introduce themselves to me just as white people would do. Unlike any other Indians I ever saw, they would introduce subjects for conversation, discussing freely and intelligently the political questions of the day, and expressing their preferences among the candidates for president. In looking at my sleeping cot one of them jokingly suggested that it looked like the *Titanic*, and this set them talking of that great disaster. They had evidently read much of the details and of the investigation that followed.

"At about ten o'clock in the night the tom-tom began to drum and the Indians were soon assembled in a large wigwam prepared for the occasion. Inside this wigwam everything was very orderly and clean. Thirty-five Indians, mostly young men, seated themselves in a circle on the carpet and rugs that were spread on the ground. In the center of the circle was a half circle of beautifully molded earth in which was built a half circle fire of small sticks. Several things in the ritual and ceremonies reminded one of a Masonic lodge.

"The meeting was opened with some earnest prayers, most of which were in English. After the prayers came a number of strong Christian testimonies and exhortations, not unlike those of our most vigorous white Christians. In their exhortations they would address the company as 'Dear brothers and sisters,' and would exhort them to lead good, clean lives and live exactly as Jesus, according to His Word, would have them live. Several held their Bibles in their hands while they talked. They referred to the peyote feast as the Indian's church,

suited to the Indian's needs. They said there was no virtue in the mescal except as a means of leading the Indians to accept the Christ and be saved—that salvation was of the Lord Jesus and of Him only. The leader called for all who had anything to say to feel free to speak and stated that they were there to learn the best way to live. I waited for a special invitation, which soon came, and then spoke for about thirty minutes. After that they called on me several times to speak and to explain special points of Scripture teaching.

"The peyote (or cactus plant) was distributed by the leader, four pieces being given to each person, and each offered a short prayer before eating. They did not give the peyote to me. During the eating all was very quiet.

"After the eating, the tom-tom and Indian songs began again. A man volunteered to interpret part of one song. He said they were saying, 'We will give all glory to Jesus.' This was kept up till sunrise. I watched them closely, but could detect no variation in look or action.

"After sunrise, two women brought a bucket of water, a wash basin and towel. These were passed to each and we all washed our faces and hands—I with the others. Then the same two women brought food, three kinds of nice cake, bought at a baker's shop, hominy, canned grapes and cold tea. A small amount was given to each one. Two hours were then spent in further Christian testimony, all of which was given in a very intelligent way and showed an excellent knowledge of the teachings of Scripture and of the views held by the different denominations. Most of these young men had attended other than the

reservation schools. Some of them were graduates of Haskell and Carlisle.

"The meeting closed about eleven o'clock Sunday morning. Then came the feast—a good dinner placed on nine table-cloths, which were spread on the ground out in the hot sun. A very large number of the Indians expressed pleasure that I could be with them and invited me to come again."

Among the less educated Indians there is often no mention of the Bible, Christianity or Jesus. In other words their method and doctrine are adapted to the conditions and previous beliefs of the Indians among whom these cunning priests are operating.

Some of the religious customs of the Indians are repulsive and disgusting in the extreme. Much has been written of the revolting scenes among the Hopi during the snake dances. Other Indians have dog feasts during which either the carcas or the departed spirit of the dog is worshipped.

In this connection it should always be borne in mind that without doubt all of the Indian dances were originally not simply social occasions but heathen festivals. Ghost dances are to appease the departed or other spirits, the buffalo dance has for its purpose return of their great game animal, the snake dance is a prayer for rain while the sun, corn and harvest dances are petitions for good crops or thanks for crops received.

The Indian, contrary to the usual conception, is naturally

NOT TREACHEROUS.

The unsigned but unbroken treaty between William Penn and the Indians was a prophecy of what all

contracts with them might have been. The Indian knows nothing of modifying clauses and conditional agreements. An agreement with him is always unconditional and if he agrees he performs without question. For generations the Indians have been the victims of the white man's technicalities, intrigue or outbreaking dishonesty. One authority says that no treaty was ever made between the white man and the Indian but was first broken by the white man. Even General Sherman declared that our government had made hundreds of treaties with the Indians but had never kept one. Scores of times United States soldiers have been called out to defend the whites in the *violation* of Indian treaties but never once have they been called out to defend the Indians in the rights accorded to them by those same treaties.

The Indians soon found that hostiles were given more consideration than peaceful Indians. The latter were hunted, deceived, scattered and starved. The only way to get their rights was to go on the war path and fight in the only way they knew how. The story of every "Indian Outbreak" of recent years may be related as follows with varying details :

FIRST. A treaty is made with some Indian tribe, giving them "as long as grass grows and water runs" (the Indian's way of saying forever) some piece of land so far west or so barren that it was never dreamed any white man would ever want it.

SECOND. Oil deposits are discovered as in the case of the Osages or gold as in the Black Hills and white men encroach on Indian lands. Or let us take a more typical case. White settlements move farther

and farther west, the cattle industry grows and they want more range.

THIRD. The Indians' lands look good and the cattle are driven upon it. For a time there is plenty for both but the time comes when there is not enough pasture for the herds of both the white man and the Indian.

FOURTH. The Indian protests to the Great Father at Washington. Powerful political influences are brought to bear and this legitimate protest is pigeon-holed until the time when the white man can get a firmer hold.

FIFTH. The Indians' herds are driven back and the white man monopolizes the water supply, guarding and fencing it in. More protests go to Washington only to be postponed by meaningless promises.

SIXTH. The Indians' herds famish for lack of range and water. The Indians, themselves, are starving because they have no meat (their staple article of diet). They reason (and justly): "White man's cattle eat our grass and no pay. Our cattle starve; we starve. We eat white man's cattle." So they kill and eat.

SEVENTH. The cowboys arm and concentrate on some Indian camp and shoot it up and kill a number of the Indians who naturally retaliate with all the force at their command.

EIGHTH. The wires are made hot, scare heads appear in all the papers about another "Indian Uprising," real facts are suppressed, more political pressure at Washington and the soldiers are sent to quell this "outbreak" and intimidate the Indians into signing another treaty which they do not under-

stand but which results in their being driven to a more remote and more worthless tract of land where the same process is gone through as soon as some other white men covet their possessions for any purpose.

Do you blame the Indian for fighting? There is not a man of any race with an ounce of red blood in his entire system who would not fight to the last ditch such injustice. The recent outbreak (?) in southern Utah is explained in exactly the same way; the cattle men of that region want the little valley where the Indians are living peaceful, if primitive, lives as long as they are unmolested.

The much advertised "Battle of the Wounded Knee" at which the Sioux were finally subdued in 1890 is claimed by the Indians to have been a massacre of Indian men, women and children, most of whom had surrendered their arms and who had come into a camp under a flag of truce. General Miles in speaking about it later said: "Whenever I hear the name Wounded Knee, I am humiliated. I relieved the officer in charge at that time and he never served under me again."

Those who wish to pursue this phase of the subject further may study Humphries' volume "The Indian Dispossessed." Here are quoted irrefutable government documents to prove these contentions.

Gen. Nelson A. Miles, in his "Personal Recollections," quotes from George Catlin, Parkman, Columbus, Gaspar, Cortereal, Cartier, John Smith, Bartholomew Gosnold, Henry Hudson, Niccolet, Lewis and Clarke, Daniel Boone, General Harney, Colonel Steptoe, Benjamin Franklin, Joliet, Marquette and many others whose testimony is all one way as to the

original friendliness of the Indians until they had been deceived and brutally treated by the white man.

These extensive quotations from the writing of explorers, anthropologists, missionaries, scientists and mere adventurers sustain our contention that the so-called treachery of the Indians was due to the treachery of the white men and the violation by them of the most solemn promises and treaties. The Indians answered back with the only means of defense of their rights at their disposal.

General Miles, on page 82 *sq.* of the book just mentioned, says:

"The extreme cruelty sometimes shown by the Indian has been dwelt upon as a peculiarly inherent trait of his nature; and he has been condemned as a malignant fiend. . . . I have no sympathy with this view, which has been crystallized into the brutal epigram, falsely attributed to General Sherman, 'The only good Indian is a dead Indian.' "

"The first, and in view of the savage character now generally attributed to him, most striking fact to be noted of the American Indian before he degenerated through contact with the white man, and anterior to the race war that was waged for centuries before his final overthrow, was the dignity, hospitality and gentleness of his demeanor towards strangers and towards his fellow savages."

"What has changed all this? . . . the inexorable needs of a higher civilization, too often in haughty contempt pushing its conquests and gratifying its desires regardless of justice, plighted faith, and the finer and purer instincts and emotions that move the best elements of our nature."

Despite this original friendliness of the Indians they were decoyed on board ships, sold into slavery and treacherously murdered by the same people who profited by their kindnesses. The Indian women were violated in the most shameless way and when their warriors resisted these outrages with all the power of their natures they were dubbed "savages" and "fiends."

THE INDIANS AS PATRIOTS

Under proper environment and encouragement the Indians have often proven themselves patriots to the white man's cause and country. The horrors of the French and Indian War may never be removed from the pages of our history but we should remember that civilized (?) white men were responsible for the savage conduct of those red men. Bleeding Belgium and grieving Greece, whose only crimes have been that they wanted to remain neutral, hardly give modern civilization a right to call the red man a savage.

On the other hand proper recognition will some day be given in our histories of the fact that some of the first blood shed in defense of our colonies in the War of the Revolution was that of some of these First Americans. General Washington acknowledged the valuable service of some of his Indian allies in official communications to Congress. The Daughters of the American Revolution have already recognized the services of some of these humble warriors by tablets erected by them on the spots where their patriotic deeds were enacted. On the rocky summit of Van Courtland Ridge at Yonkers, New York, there is a bronze tablet on which you may read :

**August 31, 1778
Upon This Field
CHIEF NIMHAM
And Seventeen Stockbridge Indians
As Allies of the Patriots
Gave Their Lives for Liberty**

**Erected by Bronx Chapter
DAUGHTERS OF THE AMERICAN REVOLUTION
Mount Vernon, New York,
June 14, 1906**

Coming down to the War Between the States, we find General Parker, an Indian, one of the chief advisers of General Grant.

I have a list of 769 Indians who were students or graduates of government schools who have enlisted in various branches of our military or naval service since our entrance into the great European War and the list is by no means complete. Despite this a member of an Exemption Board in the Indian country was heard to remark, "There shall be no Indians exempted. Every d——d one of them of draft age shall go." With few exceptions they do not have citizenship rights but we compel them to fight for us.

While many Indians are known to be in training in other cantonments, it is reported that more than 500 are now (February, 1918) at Fort Bowie, Texas, alone.

Many of the wealthier Indians, with the approval of their government advisers, have invested in Liberty Bonds but when they desired to *give* considerable sums to the War Work of the Y. M. C. A. or the

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Red Cross these same advisers, so the papers say, refused to allow them to do so.

EDUCATION

has done much for the advancement of the Indian. The government maintains about twenty-five non-reservation schools with an approximate attendance of 9,000 students; nearly one hundred reservation boarding schools with an enrollment of 11,000; 165 day schools with over 5,000 pupils. Various religious denominations support mission schools which provide for about 5,000 more and they are being encouraged, wherever feasible, to enter the district schools maintained by the state. The number of Indian pupils in the latter schools is constantly increasing, reaching in 1916 the gratifying number of 29,463.

It should be remembered that many of the generous appropriations of the government for Indian education and other purposes are really from funds belonging to the Indians and are often expended in opposition to the wishes of those same Indians.

THE INDIAN IS NOT LAZY

To be sure his primitive life was not along the lines of modern organized industry but the chase was a strenuous life and so was the war path. He had energy enough but it needed education and direction. Instead of that we have penned him up on limited and, in many cases, worthless reservations, have taken possession of his wealth and issued him rations and annuities. What race would not be pauperized by such treatment? As properly call a white man lazy who is shut up in solitary confinement and fed on bread and water!

That they are not wholly lazy is shown from the government statistics of 1910 which show that of the 188,758 Indians in the United States of ten years of age and over, 39.2 per cent. of all males and females were engaged in some gainful occupation while the percentage of males thus engaged was 61.3. "From a knowledge of the facts it thus appears that those Indians who are least under Federal jurisdiction and those who have the smallest annuities and the most difficult surroundings are the most industrious."

It may also be said that with other opportunities and conditions equal such Indians are better morally and physically than the Indians pampered and pauperized by the government. As an example of this the Navajo may be cited. In 1868 their reservation was created with a population of only 8,000. To-day there are nearly if not quite 30,000 of them.

The Navajo and Hopi, for example, have never received annuities or rations from the government. They are proud of it. By the hardest labor and despite most unpromising conditions they raise their little patches of corn and beans. They follow their flocks of sheep many miles each year from one altitude to another and manufacture the far-famed Navajo blankets of which their output is valued each year at about \$750,000. They are often employed as section hands upon the railroads and prove willing and valuable laborers.

The Navajo own a million and a half of sheep valued at three millions of dollars, and 320,000 goats valued at \$500,000. Their annual clip of wool amounts to over 4,000,000 pounds and is valued at nearly \$500,000. They are gradually improving the

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breed of their flocks and consequently their clip and its value.

On the other hand, many other of these Indian tribes have been reduced to beggary and pauperism through no fault of their own. Frankly the more I know of the white man's relation with the Indian, the more I respect the Indian and the less I think of the white man.

They are capable of taking on a high degree of culture and civilization as is shown by the examples already cited, by Dr. Carlos Montezuma, Rev. Sherman Coolidge, Dr. Charles Eastman, Henry Roe Cloud, Arthur Parker and many others. I am speaking now of full blood Indians only.

It may be surprising to know that among the relatively small number of Indians in the United States and with their limited opportunities there are in professional or learned pursuits : 150 clergymen ; 3 college professors ; 3 dentists ; 87 lawyers ; 98 physicians ; 34 actors ; 17 artists ; 25 civil and mining engineers ; 73 musicians.

Miss Lydia B. Conley, a Wyandotte Indian woman of Kansas City, Missouri, has been admitted to practice before the United States Supreme Court. While there are several Indian women lawyers she is the only one to have obtained that distinction.

The attitude of the Indians on

MORAL QUESTIONS

has been much misrepresented. The Cherokee legislature passed a bill prohibiting the traffic in liquors in 1819, a full quarter of a century before any similar law was passed by a white lawmaking body. Many instances of a similar sort could be cited if there were

space. Even blanket tribes have been known to pass such regulations and Santanna, the Kiowa chief, is known to have put to death with his own hand violators of these laws. In over fifty treaties between the United States government and the Indians the latter express themselves as entirely antagonistic to the use of liquors. The first law ever passed by Congress looking towards the curtailment of this iniquitous business among the Indians was secured through the initial efforts of Little Turtle, a Miami Chief, in 1803.

About 50,000 Indians actually live upon their allotments and cultivate the soil and the number is constantly increasing. There are about 30,000 dwelling houses occupied by Indians and 150,000 wear citizen's clothing wholly and another 50,000 in part. It will be seen that the blanket Indian is rapidly disappearing. They own 330,000 horses and mules, 600,000 sheep and 350,000 cattle.

It is felt by many that education does not go far enough, as no government school carries a pupil further than the tenth grade with the exception of industrial work. Every race in the end must be elevated by its own educated leadership. The government system does not recognize this necessity, much less does it provide for it. If an Indian is to become a real leader of his people he must seek training in other than government schools. The government schools alone have never produced a Charles Eastman, or a Henry Roe Cloud who worked his way over almost unbelievable difficulties through Yale and then took graduate work. In the government system there is very little incentive for him to consider further education. If he does wish to go fur-

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ther the government agents who control his money make it hard for him. They seem to think that the Indian should always be a "hewer of wood and a drawer of water." The Indian who has really achieved something worth while for himself or his people, as those mentioned here and elsewhere, are those who have done so, not because of the government system but despite it. He has been obliged to break through the red tape of governmental control. There is usually no incentive given by governmental agencies to go beyond the limited education provided by the government.

Ninety per cent. of all Indian students are in various government schools but many of them are desirous of getting into the district schools where they exist and of trying their mettle with their white neighbors.

It is popularly believed that all of the returned Indian students

RETURN TO THE BLANKET.

This is not nearly so frequent as it formerly was. Indeed it is not to be wondered at that in other days it was common. A girl returns home from the government school after several years of continuous separation from her people. She went away a child, she returns a young woman. She has been taught to use a kitchen range, a sewing machine, a refrigerator, to sleep in a bed and to use many other accessories of the modern housewife. On her return she is bound to have a clash with her people. Two ancient systems meet without previous acquaintance. The teepee has no modern appliances. Furthermore among the Indians the young are supposed to have

no mind of their own. Unquestioning respect and obedience must be rendered the old by the young. In many cases when the young girl awakes on her first morning at home she has found that a bundle of native garments had been placed by her pallet and that her school clothes have been burned. What else could she do but return to the blanket? To-day, however, the bulk of the Indians under thirty understand some English and many of those who had the experiences just described are now sending their children to school, who on their return are given a more sympathetic reception. Herein lies one of the advantages of the day school (be it district or mission) over the boarding school where conditions will permit it. The children go home from the day school each night and the teepee is elevated somewhat co-extensively with its pupils. The battle to the finish between the old systems and the new is not nearly so likely to occur as when the child is absent from the teepee for a number of years.

II

OBSTACLES IN THE PATH OF THE INDIAN

MANY and grievous are the obstacles which lie in the way of the Indian's upward path. I have already hinted at some of these but there are others that ought to be mentioned. The age-long

PREJUDICE

against the Indians is manifested in many great and petty ways. At some field-day sports open to all schools of the same grades an Indian boy had won about all the running races and some white girls were lamenting the fact that their brothers had not won anything. They said it was "a shame to give all the prizes to an Indian." A sister of the victorious Indian lad overheard the remark and said, "Well, why didn't they run faster?"

At a spelling match open to the county an eighth grade Indian girl spelled down all her white competitors. Much indignation was expressed on the part of the white parents that an Indian won the prize. Just as though these prizes had been awarded for color of skin rather than for proficiency in running and spelling! In contrast to this, note the spirit of this same Indian girl. It so happened that she had competed in several contests and, fortunately, had won them all. On another occasion she was asked why she did not enter certain contests and she

naively replied : "I do not think it would be fair for me to win so many."

SUSPICION AND HATE

engendered by the wars of extermination when the motto "There is no good Indian but a dead Indian" prevailed has done much to hinder the work even of those who approached the Indian with the best of motives and methods. It is useless to deny that the Indian and his property has been exploited in the interests of his designing white neighbors. He has been looked upon as the legitimate prey of the white man and such as have been guiltless of any overt wrong-doing have turned their faces away when they have seen their neighbors despoiling the Indian. Others, who under ordinary circumstances are good citizens and law-abiding church-members, have said, "Everybody is doing it ; therefore I may as well."

In a recent council with some Indians over a matter of business the statement was repeatedly made by prominent Chiefs to this effect :

"The government makes an agreement with us and then goes its way and forgets all about it. At least, after a time, they do just exactly as they please, whether it is what we want or not. The missionaries are the only real friends we have, and the only ones upon whom we can depend for safe leadership."

A white man at this same conference, who was captured in childhood by the Indians, has recently studied law and he made this statement : that in our modern courts the testimony of an Indian or the testimony of white people given in favor of Indians have absolutely no weight with Court or Jury.

Geo. Catlin who lived many years among the

Indians characterizes as an anomaly "a white man dealing with the Indians and meting out justice to them."

Again General Miles says : "One of the strongest causes of unrest among them is the fact that the promises made them to induce them to go on reservations were not always carried out by the government authorities."

The Nez Perce, for example, were always friendly. They received the Lewis and Clarke, Bonneville's and other expeditions with the greatest kindness. In 1855 they were given a reservation and a treaty which provided, "Nor shall any white man except those in the employ of the Indian Department be permitted to reside upon said reservation without permission of the tribe, the Superintendent and the Agent." They were promised annuities, schools, specified industries and teachers. At once they all removed within the limits of the reservation and proceeded to observe all of their treaty obligations. The government failed to ratify the treaty or fulfill its promises in any particular. The Indians had given up their old land and had no rights to the new. The hostiles of other tribes about them got their money and rights regularly. The Chief said, "It must be good to fight." Indian Agents and army officers pleaded with the government to give justice to the Nez Perce. They said, "They had power to crush us like worms yet treated us like brothers." The treaty was ratified four years later. Meantime gold was discovered on their reservation and no attempt was made to keep whites out. A new treaty was forced upon them giving them only one-eighth of their former reservation which was of

no value. Even the rewards of this treaty were not forthcoming. In 1873 a Commission reported in favor of the Indians which was ratified by the department and the President thus settling their title forever—it was supposed. However the settlers remained. They were not even warned off. Congress refused to provide money to carry out its own treaty. More political pressure and in 1875 the President annulled the entire treaty by a stroke of his pen and the soldiers were sent to remove the Indians. At a peaceable conference the leaders were put in prison until they yielded. When they started to move from the reservation given them by Congress in perpetuity, the whites stampeded their cattle and ran them off. Then and not until then throughout all these years of injustice did the Indians retaliate. Again the soldiers were called out to punish the Indians and there followed

THE NEZ PERCE WAR (?)

The Indians were simply trying to escape into Canada. For 1,300 miles our army pursued them. There were no outrages, no cattle were driven off and no settlers scalped nor women insulted. They were almost across the line when fresh United States troops intercepted them and they surrendered on condition that they be taken back to Idaho. Instead they were kept prisoners all winter and then removed to Indian Territory where malaria killed off twenty-five per cent. of them in six months. In 1885 only 268 were left of the original 410 who had been taken south and these were taken to the state of Washington but not to their beloved Wallowa Valley. I fail to find any glory for our government in this or any other similar

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Indian Wars (?). It is not to be inferred that our soldiers were not brave and even heroic. They were, but neither they nor their officers had the final say and they were often obliged to do things contrary to their convictions. Presidents and Commissioners were far away and were influenced by politicians who had no more serious purpose in life than to accumulate a fortune or prolong their official career. They knew that if they took the part of the Indians against the mercenary desires of their constituents that their official days were numbered by the length of their present term.

Apropos of this matter General Miles says in his "Recollections," page 82 :

"The Nez Perce once numbered about eight thousand in the Northwest. A few years later they had become reduced to one-half that number. Their chief, Joseph, was a remarkable man even by our standards, and the troubles of the tribe with the whites in 1877 constitute a remarkable page in the long story of the Indian's wrongs and the white man's cupidity."

Again on page 280 :

"I frequently and persistently for seven long years urged that they be sent home to their own country, but not until 1884, when I was in command of the Department of the Columbia, did I succeed in having them returned to the west of the mountains to near their own country."

A careful history of the facts will reveal the surprising and startling truth that the soldiers who have fought the Indians most bitterly and who really knew them best have been kinder to them and more sympathetic with them, when left to follow their own

impulses, than the officials of the Interior Department, who have been so largely influenced by land-grabbing politicians.

Read the thrilling story of the peaceable, agricultural, Christian Pimas. They had always been independent of the government as far as concerns their support, until they were robbed by white men of their ancient water rights and scores of them then starved to death. In answer to their cry for justice Congress finally gave them rations and made them paupers. Their water, diverted by the whites in 1886, was their very life, and in seven years they were reduced from affluence to starvation. They had no choice but to lapse in idleness, misery and vice. Suit was entered to recover their rights, but after dragging its weary length through eighteen years, was dismissed, because, as the court said, "if won the court could not enforce its own decree." This despite the fact that there were fewer than 1,000 whites involved at that time. This is a country in which it is declared that "all men are created equal" (except the Indians). In his report for 1913 the Indian Commissioner said : "It is unspeakably unfortunate to have deprived Indians like the Pimas, who for generations have had the habit of work, and who can and would support themselves, of their means of self-support."

And we call them "lazy beggars" !

FRAUDS ON ORPHANS

The Superintendent of the Murrow Indian Orphanage, which is the only institution for Indian orphans in the United States, at Bacone, Oklahoma, writes me as follows :

"We have in the Home, at the present time, a boy who is about fourteen years old. He has been in the Home some seven or eight years. He has two hundred and fifty acres of land at the present time of his own, and has besides inherited considerable land from others. During all the years that he has been in the Home, his guardian would never pay anything for him. I have been trying for three years to get action concerning this case. During the last summer, I found that the guardian had sold considerable of the inherited land of this boy and had used up for his own purposes most of the money. I finally succeeded in getting from him \$140. That is the only money that has come to the support of this boy in the seven or eight years that this man has been his guardian, although the funds, which the latter has received, he has wasted. I have found that he even presented a bill to his bonding company for approval for a barber. It was through this little indiscretion on his part that the bonding company stopped O. K.-ing his checks and this \$140 was saved and was what I finally secured. They knew, of course, that he could not possibly owe a barber bill for this boy, who was in the Orphans' Home and who he probably never had seen. I have not yet secured the removal of that guardian and the appointment of another. Whether or not I can protect the boy and save the land, which he still has, is uncertain.

"There are two girls in the Orphans' Home, who became of age last September. Their guardian has paid nothing for them for about two years. He says their accounts are largely overdrawn, although they have been in the Home for years, and supported by

it, and very small sums have ever been paid for their support. I find that they both have good allotments in a good agricultural district. I have not yet secured a final settlement from their guardian, although I am attempting to do so.

"There is a boy in the school at Bacone, who became of age last September. He has two hundred and ten acres of fine agricultural land, every foot of it in cultivation. It is worth at the very least \$3.00 per year per acre for cotton rental. This land has been in the possession of his guardian for some ten years. There has not been a dollar spent for improvements upon the land, as there is no house, fencing or anything upon it. The guardian has paid only small sums for the boy. For the last three years he has been in the school under my direction, and his guardian has never paid more than \$150 or \$200 any year and most of the time not half of that and some years nothing at all. Notwithstanding this, when he presented his accounts for final settlement, he had this boy in his debt over \$800, although the boy's allotment ought to bring in five or six hundred dollars per year in rental.

"These are a few of the cases that I know of our own children here.

"Two little children, who had inherited land which was worth a quarter of a million dollars, for oil royalties, were sleeping in their home, when the home was dynamited and they were killed. A white man of Muskogee is serving a sentence in the penitentiary at McAlester for this crime. I know of a case where an Indian child twelve years old had an allotment which was bringing \$2,500 a year income in oil royalties. In spite of this the guardian applied to

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the court for permission to sell this land to support the child. The court granted that permission and this land, which was bringing in oil royalties of \$2,500 per year, besides being good agricultural land, was sold for \$5,000,000."

A certain man was declared by the county court to have embezzled \$100,000 from his Indian ward and yet was granted by that same court a guardian's (?) fee of \$1,500.

Another man was declared by the courts to have been an embezzler of the funds of an Indian to the extent of \$73,000 and yet the authorities of a neighboring state to which he had fled refused to issue a warrant for his arrest on the ground that it would cost \$200 to extradite him. If the victim of this robbery had been any other than a *mere Indian* we cannot imagine such neglect of his rights by any court in the land.

The Commissioner's report for 1913 says: "An investigation of Probate matters in those counties of Oklahoma which comprise the territory occupied by the five civilized tribes show that the estates of minor children have been the prey of grafters. . . . It now costs twenty per cent. of an Indian child's estate to have it settled while the average cost of settling the estate of a white child is three per cent."

Commissioner Sells gives this added testimony (Mohonk Conference, 1915) with reference to this matter :

"When I assumed the duties of Commissioner of Indian Affairs I found a deplorable condition affecting the property of the minor (Indian) children of Oklahoma. It was apparent that many guardians had been appointed without regard to their fitness

and insolvent bondsmen frequently accepted. It was not uncommon for land of minor children to be sold on unsatisfactory appraisements and for inadequate prices. Excessive compensation was many times allowed guardians and unreasonably large fees paid to attorneys. Under these conditions their property was being so ravished that when final reports were called for they were frequently not forthcoming and estates were often found to have been dissipated and their bondsmen irresponsible."

Under investigation and revelations which followed the guardians of 602 children were removed and many thousands of dollars were saved to Indian orphans.

Until 1879 the Indian had

NO LEGAL STATUS

in any court in the land. He had no recourse before the law. He could not sue or recover damages. Again is it any wonder that he fought when crowded into a corner? Even to-day one of his greatest handicaps is that he does not know his own legal status.

"If the Indian race is to be saved the individual members thereof must rapidly break loose from the slavery of a dependent life and become self-supporting, productive, taxpaying, independent citizens" (Peairs).

We have no legal definition of what constitutes an Indian nor of what it will take to make a citizen of him. Canada has.

Gen. R. H. Pratt, after forty-nine years of service in the army and among the Indians as teacher and friend, said at the 1916 Mohonk Conference :

"The particular message I feel it important to deliver here relates to the indurated segregating Indian system and its abominable treatment of the Indians. . . . The Declaration of Independence and the United States Constitution have no bearing on the Indian's case—past, present, or future. He is never regarded as within the protection of these safeguards of our other people. . . . Show me if you can where in all the history of our dealings with the Indian we have given him liberty to fully develop into civilized manhood. . . . We invite foreigners to come and be of us until we take a million a year. There are only 300,000 Indians but they are continued segregated under a tenacious Bureaucracy, decade after decade, whose every scheme fastens them more and more into dependent Bureau Indians. One Indian agent, under department authority, some years ago, began to drop his Indians from Bureau care, because they were English speaking and capable and had their lands in fee. That went on until nearly 400 were off the rolls, and only about twenty-five left enrolled. Not long ago the Indian office reversed that and said, 'It is not the policy of this office to drop enrolled Indians and you will take them all up again on your roll and look after them.' "

As we have seen the government annuities and so forth have done much to pauperize the Indians. So has

LACK OF SYSTEM

and method in handling these matters. On one reservation known to the author, the annuity money was sent on from Washington to the Agency in January. This is in a section of country where farmers must begin to plow during that month. Of course a

farmer must have some money at seeding time, yet the payment of this money was delayed for weeks and finally it was ordered back to Washington and it was not until May that the Indians got their money which they needed and which they were promised in January. The government is trying to teach the Indians to be systematic and provident and to keep out of debt! A pupil was approaching graduation from a denominational High School. The principal received a letter from the Agency saying that sixty dollars was inclosed for this student but there was no check inside. He took a considerable journey to the Agency only to be told that while the check had probably been carelessly destroyed before it was sent out that it would be ninety days before another could be issued. This young man could not have graduated had not some of his interested white friends advanced him the money with which to pay his board and fees. He has since died in the uniform of an American soldier willing to fight for the liberties which were denied him.

According to H. B. Peairs, long Chief Supervisor of Indian Schools, the "greatest cause of retardation" is "the lack of anything like permanency of policies in the Indian service."

INDIAN AGENTS

and other employees of the Indian Bureau are just like other folks would be under similar temptations. They often exercise autocratic power far away from any immediate supervision. Some of the finest spirited men I have ever known have been Indian Agents. Some of them are not able to resist the many temptations that are open to them. Some of them are un-

doubtedly honestly endeavoring to better the conditions of the Indians while it is to be feared that others are only seeking to hold their jobs and fill their own pockets. Here is a case where an Indian has a tract of land with the right to sell. He is offered \$1,000 for it. His official adviser, a government employee, urges him to take it. Despite the advice of other white friends to the contrary, the Indian yields and the sale is made. Within two weeks the man who bought the land is offered \$5,000 for it and declines to sell. Why was that official so urgent that the sale should be made if he was not given a bonus of some sort for his services?

RED TAPE

The government is professedly trying to interest the Indians in the raising of cattle and has invested for him some of his own money, hires them cared for and sells them when it pleases and the Indian may know nothing about any of these transactions. How much does that sort of cattle business teach the Indian? An educated Indian of unusual promise has a small herd of his own. He is a graduate of one of our non-reservation government schools and while there learned all that he was allowed to learn about cattle. At a certain point he wanted to improve his breed by buying some thoroughbred bulls. He had to apply to the agent for permission to use some of his own money for that purpose. It would take \$1,200 and the agent, for reasons best known to himself, refused the indorsement and the Indian turned away and said, "What is the use?" He at once lost all interest in the cattle business. This same agent would probably have given the Indian permission to

take his whole family overland fifty miles to attend a circus in the nearest city. Or, because of political pressure, he would have allowed the whole tribe to go that distance during the harvest season to provide attraction and amusement for the fair of that same city in order that there might not be a deficit or in order that the merchants might be reimbursed for underwriting said fair, or both.

Some Christian young Indians who desire further education and preparation with an honest intention to devote themselves to the uplift of their own race find it almost impossible to get the officials to coöperate with them to secure for that purpose the money on deposit which belongs individually to them.

POLITICS

In the opinion of most of the real friends of the Indians the present policy of dealing with the Indians is radically and fundamentally wrong. I am not now blaming the employees of the Indian Bureau, the Commissioner nor the President but the system of which they are all victims. I fear that many of the "interests" and the local politicians do not want the Indians' affairs handled economically or efficiently. This political spoils system has made the Indian a football of fate to be kicked about between the politicians. "To the victors belong the spoils" has been truer nowhere than in Indian affairs. It is said that during a certain eighteen months over forty per cent. of all the administrative officers of the Indian Bureau were either discharged or transferred. During the same time the Canadian Indian Bureau had only one per cent. of change. During a certain year over 1,000

different orders of a general character were sent out from the Bureau to all administrative officers. Who could be expected to remember—much less enforce—all of these?

There is little or no continuity of policy from one administration to another nor can there be. One administration favors boarding schools, another day schools, while still another stresses getting all the pupils possible into the district schools. One administration emphasizes the reservation school while another develops the non-reservation school. All of these elements appear in varying combinations in different administrations. All of these uncertainties add to the problems of missionary administration. We have no sooner studied a situation and at great expense have adapted ourselves to it than a political change makes our equipment obsolete and useless.

WHISKEY

has been the enemy of all men and especially of the Indian. Many of the white men who have had as their motto "The only good Indian is a dead Indian" have done all in their power to kill him with whiskey. A council was being held with some chiefs with regard to having the Indians attend a fair in a neighboring city for purposes already mentioned. After all negotiations had been acted upon favorably the head chief arose and said: "My people will come. We have been neighbors many years. I want to cite to you the fact that in all these years they have never stolen your cattle, run off your horses or insulted your women. I have one request to make. Some of my people love whiskey and when they drink the white man's fire-water they are not

responsible. Therefore if we come down I want you to promise to close all of the saloons."

Of course they did not do it and two men were caught in the act of selling liquor to the Indians under circumstances palpably criminal. They were convicted by overwhelming evidence and sentenced to two years each in the state prison. Then a lot of good people (?) acted as sob artists and circulated petitions to have the sentence revoked and the men pardoned. Every pressure, political, fraternal, commercial and social was used to force really good citizens to sign that paper.

Only in comparatively recent years has any really sincere and continuous effort been made to enforce the federal law against the sale of liquor to the Indians. If an enforcement officer was too aggressive to suit the liquor interests he was either put out of office, his appropriation cut down or in some other way efficiently hampered. Recently, however, the Agents have been instructed from Washington to stop absolutely the payment of annuities to the Indians in any town where any of them appear under the influence of liquor.

A strange thing which some of us do not understand took place in connection with the admission of the state of Oklahoma. In Indian Territory the sale of liquor had always been absolutely forbidden by federal law. As a consequence it was impossible to get even a federal license to sell liquor in Indian Territory as is possible in a prohibition state. The authorities at Washington compelled the Oklahoma constitutional convention to include in the constitution a provision that the sale of liquor should be absolutely prohibited in what was then Indian Terri-

OBSTACLES IN THE PATH OF INDIAN 55

tory for the period of twenty-one years. Otherwise the constitution would not be ratified nor the state admitted. This was done and Oklahoma was admitted. At once the Revenue Department began to sell licenses for the sale of liquor to anybody who would buy in that section of the state that had been Indian Territory. It hardly seems consistent.

On a trip to Alaska in 1916 I had a conference with a mining engineer of large experience, which eventuated something as follows :

Engineer: "But you know I don't think that Christianity or civilization has done much for these Indians. They seem to be worse off now than they used to be."

"How is that?" said I.

"Why," he replied, "they are deteriorating ; booze is killing them off and unmentionable diseases are taking what booze leaves."

I was very innocent (?) and so I asked, "And where did they get this booze and these diseases ?"

"Oh, from the white men of course," he answered.

"Do you mean to say," said I, "that you charge these unmentionable diseases and this vile whiskey as results of Christianity and civilization ; or are these results to these Indians despite Christianity and because of lack of civilization ?"

"Oh, I see your point, and I guess you are right."

General Greeley, in his "Handbook of Alaska," page 36, says :

"Treasury officials sold in Sitka at public auction liquor seized by the Army, and then blandly complained that the military was not suppressing the liquor traffic."

Page 36 : "Civil conditions after the departure of

the Army cannot be recounted without a sense of shame. A pandemonium of drunkenness, disorder, property destruction, and personal violence obtained at Sitka, which eventuated in murder followed by a threatened Indian uprising, and frantic appeals for protection that was temporarily accorded by a British man-of-war."

Page 176 : "This is not the place to tell the story of the Alaskan natives, which in its totality can only be viewed as disgraceful to a nation claiming to be civilized, humanitarian, or Christian."

Page 180: "Decimated by epidemic diseases introduced by the whites, victims of unprincipled liquor dealers, often maltreated by vicious traders and exploited by the unscrupulous trader, the steady degeneracy of these hospitable, merry-hearted and simple-minded people is apparently a matter of a brief time."

In contrast to this study the history of Metlakatla where Father Duncan was given an island for his Indians, over which he had practical control ; regarding them Greeley says :

Page 181 : "They are a community that does not compare unfavorably with any white settlement in Alaska in thrift, comfort and order. Repeated efforts to reduce the size of the reservation and open it to the whites have so far failed, and should fail. Their isolation has been a most favorable factor in the prosperity of the Metlakatlans, and complete success can only be expected in Alaskan missionary work through rigid separation of whites and natives."

On page 197, he makes more references to another mission in the following language :

"The most prominent of missions lately established is that on the Koyukuk, which, from its isolated position, *is free from the disadvantages inseparable from those that are at or near white settlements.*" These are the words, not of a fanatical missionary, but a soldier of large experience. It should not be necessary to eliminate all relations with white traders in order to insure successful missionary work.

This is a bitter commentary on the influence of a so-called Christian race upon the helpless natives under our government's control.

We are not writing an account of conditions in Alaska but these facts are quoted as examples of the attitude of the government towards these things.

THE RESERVATION SYSTEM

is wholly wrong. It was designed and adopted when the Indian was a "hostile" and must be herded and guarded lest he break away and commit depredations against his white neighbors. Conditions which made this system necessary passed away a quarter of a century ago, yet the system remains. Indians are not supposed to go off the reservation without the consent of government officials. There are certain well defined districts within one reservation and the Indians are not supposed to go from one district to another of this homogeneous tribe without such consent.

In short the inevitable result of the present system, whether so designed or not, is to limit the initiative and self-development of the Indian rather than to encourage it.

The latest number of *The American Indian Magazine* (December, 1917) thus succinctly states its objections to the present methods of the Indian Bureau :

"The fundamental errors of the Bureau are those of its attitude towards the Indians whom it is supposed to protect and represent. These errors are paternalism, segregation, autocratic action, amounting to tyranny, politics. Out of these major evils have grown minor evils, some menacing, others actually criminal."

III

OUR DEBT TO THE INDIAN

I DESIRE in this chapter to make some sympathetically constructive suggestions. In certain ways we are yet the Indian's debtor despite all that we think we have done for him. If one will but think of it, it is a curious anachronism, to say the least, that we have assimilated millions of people from southern and eastern Europe into our body politic; by a stroke of a president's pen four millions of blacks, slaves, were freed and later granted the privileges of citizenship. Little more than a half century has passed but the Negroes, while racially distinct, are politically amalgamated. In the span of less than two generations they have made advancement that, when all circumstances are considered, has not a parallel in all history. Here are these few thousand Indians in our very midst, many of whom are no further along in the scale of civilization than were their fathers when Columbus discovered America. No real beginning was made in this direction until within the last half century. We desire now to consider our

POLITICAL DEBT

to the Indian. Something ought to be done at once to give the Indian an unequivocal political status. To-day he has an entirely anomalous relation to

various governmental agencies. He is absolutely unable to understand his privileges or obligations. Nor can any white lawyer figure it out. There are an almost innumerable number of conflicting treaties, laws, executive and departmental orders of various sorts. Many of these conflict in part with laws or orders they do not repeal. Chaos results. The Indian does not know whether he is a citizen or an alien in the processes of citizenship. He has not even the rights of foreigners living in a foreign land. A quotation from an address by Mr. A. C. Parker (Seneca) at Lake Mohonk, 1914, will throw light on this matter:

"The result is confusion and endless litigation, to the congestion of the Indian office and the delight of the claim lawyer. . . . Indians of like capacity and situation . . . in Oklahoma are citizens, in New York non-citizens. Allottees in Nebraska are citizens, in Wyoming non-citizens. . . . In the state of Wisconsin citizen Indians are wards of the nation, in Maine of the state; in New York Indians are wards both of the state and the nation. In North Carolina 7,000 Indians are citizens of the state and not of the nation. . . . The Indian allottee usually finds the name (citizen) a mere fiction and that although a citizen of the United States he has a Federal Agent ruling his destiny . . . no series of definite grades have ever been established that in a uniform way will lift the Indian from a state of pure wardship to complete citizenship."

The Society of American Indians has declared this to be the "primary and fundamental" need. They have introduced bills into Congress to provide for a Commission to codify the laws but nothing has come



Wichita Grass House. Now Very Rare.



Indian Students and Workers at Estes Park Y. M. C. A. Conference.

of it. The Indian cannot know whether he is a citizen or not nor is there any sure way of his becoming one. Is it impossible to establish some educational courses and provide other requirements upon the completion of which constitutional privileges may be assured him? He cannot now sue in the Court of Claims without special permission to be obtained only by an act of Congress.

The injustice of present conditions was seen long ago by President Lincoln who said : "If I live this accursed system of robbery and shame in our treatment of the Indians shall be reformed."

The same thing has been recognized all along down the line by those who desired to think rightly and our own Secretary of the Interior, under whose jurisdiction the Indian Bureau is controlled, said recently : "The government has no consistent philosophy either as to legislation or as to administration touching Indian affairs."

We ought not to be afraid to grant the Indian political rights even to the extent of full citizenship. Their paltry 300,000 certainly could not overturn our ship of state no matter to which side they might flock.

Hon. Samuel A. Elliott says :

"It is difficult to conceive how any efficient administration can be expected of our representatives when no one knows who or what an Indian is. In Canada, an Indian is accurately defined and the superintendents know just for whom they are responsible. . . . We have at the present time a labyrinth of Congressional enactments, executive orders and departmental rulings, through which the most astute mind has difficulty in penetrating. . . .

Nearly one thousand circulars have been issued from the Indian Office within a comparatively short time instructing the Indian agents to do this or that. Most of these mandates were, I believe, wise and just, but if a superintendent attempted to carry them all out it would require forty-eight hours in a day and fourteen days a week. . . . I am told that until recently nearly one-half of those employed in the Indian Service were either annually transferred to some other field of service or were applicants for such transfers. . . . Finally, I would like to emphasize the need of larger care and better provision for the graduates of our higher Indian schools. The lot of the returned student is often a pathetic and tragic one."

One of the absurdities as to an Indian's status is revealed in the case of Rev. Sherman Coolidge as related by Arthur Parker. Coolidge was born a full blood Arapaho and as such was a ward of the government. In a battle he was taken prisoner and became a military prisoner. He attended school in New York and later in Minnesota where he cast his first ballot, never having taken out any papers. Finishing his education he returned to his people in Wyoming as a missionary, becoming once more a ward of the government when the Dawes law declared that an Indian holding an allotment was a citizen. Endeavoring to vote, though already holding public office to which he had been elected, his vote was cast out on the ground that as he lived on a Federal reservation he could not be a citizen of Wyoming though possibly he might be of the United States. Later the Burke Act made him again a ward, in which status he went to Oklahoma to find that he was a citizen of that state. Here again he voted. As a "competent

Indian" he applied for a patent to his Wyoming lands. His "superintendent" promised the patent in three months but meantime the laws changed and new applications had to be made out. Mr. Coolidge now lives in Minnesota again where he can vote. He is a cultured, educated minister of the Gospel but the United States holds his lands, and his children's trust funds. He cannot touch these funds to put them in a bank or invest them for increase for he is not yet a "competent Indian." What is a "competent Indian"? One who has been so declared by the government. What are the conditions of such declaration? No one knows.

April 17, 1917, an order was issued by the Indian Bureau which professes to look towards the investigation of the condition of each Indian with a view to a decision as to whether he is "competent" to manage his own affairs or not. This is what ought to be done but it seems odd that this power should be given to one man or a Bureau without additional law or definition. If the Bureau can do this it can be undone by the same or another Bureau, as history already records.

We owe it to the Indian to give him

ORDINARY JUSTICE.

Lest some may think that I have said too much allow me to quote some facts: In 1914 Hon. Geo. Vaux said at Mohonk:

"In some cases of the administration of Indian minors the cost has been as high as seventy-five and eighty per cent. of the amount of the estate. The average cost to Indian estates (as shown by the Mott report to the House) was upwards of twenty per cent.,

whereas those of white minors had been taken care of for say three per cent."

On that same occasion Miss Kate Bernard told of finding some "wild" Indian children living in an old dead tree in the woods and filthy beyond description. After six weeks of search they located their guardian (?) and she went on to say :

"He had been charging exorbitant prices for their schooling and other expenses, yet he himself did not know where the children were. . . . He had fifty-one other children under his protecting care. We found that these children had valuable estates in the Glenn Pool oil field, but their parents were dead and they had been permitted to live outdoors like animals."

Bishop Theodore Payne Thurston, of Muskogee, said, in speaking of these guardians : "In so many instances they are not guardians, they are wolves, *wolves!*"

By the Mott Investigation already referred to it was found that 20,000 Indian minors in Oklahoma had been swindled out of their property. Yet it is true as Kate Bernard says again :

"A national conspiracy exists all the way from Oklahoma to Washington, to get rid of every individual who is in authority, and who is known to be friendly to the Indians . . . and then and there rob the 101,000 Indians of Oklahoma and leave them penniless paupers to be cared for by the taxpayers of this nation."

Because of his faithful investigations Mr. Mott was removed by political influences and the man who was put in his place had been a defendant in some of these suits to recover property belonging to the Indians

and he was appointed at the dictation of a politician "higher up" whose name had been involved in more than 150 cases of that sort.

Many similar facts are personally known to me but I did not want to make the statements upon my unsupported testimony. One man whose salary was paid entirely from my missionary budget devoted about half of his time to protecting the property interests of the orphans in a Home conducted by us.

We owe it to the Indian to take his case

OUT OF POLITICS.

The present method ought to be abolished and the Indian Bureau replaced by a Commission composed of the best and wisest men procurable who would not be amenable to every covetous politician. The Civil Service Rules should be applied to all ranks of the Indian Service.

We owe it to the Indian to provide some way by which he can gradually have greater power of initiative. Here is another quotation from Mr. Parker :

"We legislate for him and then tell him that his fate is in his own hands. In the same breath we also tell him three other things—that he cannot sell his own land, or use his own money held by the government and that he is not subject to taxation as other able bodied men are."

On the other hand the policy of the government has been one of repression.

Another thing that must be done as soon as possible and compatible with the good of the Indian is to

INDIVIDUALIZE TRIBAL FUNDS.

As long as these funds are held in trust for the tribe,

so long will we deprive the Indians of one of the incentives to individual responsibility and action. In the process, guard it as best we may, no doubt many would lose their all. A friend, himself a full blood Indian, said to me : "The Indians will never learn to appreciate property until they lose what they have." This philosophy seems to be justified by the history of the victorious struggle of the Negro in his upward march. It was a hard providence but those who made the most of it are winning out.

If we expect the Indian to take a suitable place in the economic scheme of things in our nation we must provide him with a

BETTER EDUCATION.

Why should we not do as well by him as by the Negro and the Filipino ? I am not criticizing our splendid Indian schools nor their corps of teachers but the system that provides nothing beyond the tenth grade. We do not expect our white boys who have finished the tenth grade to take their place at once as leaders among our people. Why expect more of the Indian ? Every distinct race that has ever risen to a conspicuous place in history has done so by reason of a native leadership trained for such responsibilities. Back of all this there must somehow be held out certain inducements and incentives for larger educational advantages than is now the case.

It would seem as though the following school program could well be encouraged :

1. Where it is wise and possible encourage the Indian youth to attend regular white district schools that they may pit their wits against the lads who as

men will be their competitors in the race of life. Knowledge of each other will break down race prejudices and the feeling that the Indian is something apart from all other human life. These future neighbors and competitors will thus learn to know and respect each other.

2. Where this is impossible Indian day schools should be encouraged in order that the parents may daily share in the uplift that comes to their children.

3. The reservation boarding school should be utilized only where these first two are impossible.

4. The next step in the present scheme which may well be maintained is the non-reservation school where work is carried to the tenth grade. This is not sufficient to train those who are to be leaders of the race. To meet this need,

5. There should be established not new and higher institutions for the Indians but the government should provide a number of competitive scholarships for a few of the brightest in each of these non-reservation schools. In this way the picked young men and women could be sent to certain high grade agricultural, mechanical, normal, and other colleges.

There can be no doubt but that many politicians, at the dictates of their greedy constituents, are opposing a better educational opportunity for the Indian because it is easier to rob an ignorant man than an educated one.

There are more lawyers, physicians, clergymen, teachers and members of Congress from this race in proportion to their numbers in the United States than there are from any other race, but all this has been achieved despite the government help, not because of it. The government schools have never

produced a Senator Owen or Curtis, a Sherman Coolidge, a Roe Cloud, an Arthur Parker, an Eastman or a Montezuma or other famous leaders. Not until he has broken with the government traditions and managed somehow to get outside its provisions for him has he been able to forge to the front.

A Digger Indian (traditionally the lowest in the American human scale) boy heard one of his friends remark that the Indian would get along if he had a white man's chance. He replied, "You give us half the white man's chance and we'll take the other half."

In order that it may be known that these facts and suggestions are in line with the best thought of the Indians I desire to quote from the Platform of the Society of American Indians as issued at their annual meeting in Cedar Rapids, Iowa, in 1916. This Society is composed of the best educated Indians in the United States; those who have felt the gaff of present conditions and who have to some degree arisen superior to them and who are demanding that the way be made easier for their brethren :

"1. Closing the Indian Bureau. We believe the time has come when we ought to call upon the country and upon Congress to look to the closing of the Indian Bureau, so soon as trust funds, treaty rights and other just obligations can be individualized, fulfilled or paid. It should be clearly seen that the Indian Bureau was never intended as a permanent part of the Interior Department, but merely to perform a temporary function. With the progress and education of Indians, they should be invested with the full privileges of citizens without burdensome restrictions. As its jurisdiction is removed, the books of the Bureau should be closed until there is final elimination. As citizens and taxpayers struggling side by side with

our Americans, we are willing to entrust our liberties and fortunes to the several communities of which we form a part.

"2. Schools for Citizenship. It is believed that the preparation and introduction in Indian schools of the new vocational courses of study marks an epoch in Indian education. Furthermore, we cannot urge too strongly upon the Congress that provision should be made, and Indian pupils encouraged, to make use of the Federal schools merely as stepping stones to the attendance of white schools, where contact with other American youth makes for patriotic, competent citizenship. Furthermore, we believe that all Indian pupils over twenty-one years of age, having completed a prescribed course of study, should be deemed fully competent, given control of their property and thrown upon their own resources.

"3. Liquor Traffic an Evil. We commend the efforts of the officials of the Bureau for suppression of the liquor traffic among Indians and we urge upon our own people the adoption of habits of total abstinence which we are convinced are conducive to happiness and prosperity. We urge unequivocally upon Congress the passage of the Gandy bill to prohibit the commerce in and use of peyote among our people, because of its known baneful effects upon the users in mind and morals.

"4. Health Conditions on Reservations. We commend the efforts to improve sanitary and health conditions on the reservations and to save the lives of the Indian babies, which efforts have already resulted in greatly reducing the death rate. We trust that the health campaign will continue unabated until the baneful effects of reservation life and ignorance shall have been wiped out for both infants and adults.

"5. Former Principles Reaffirmed. We reaffirm the principles so ardently and justly urged by former Conferences of this Society. We reiterate our pleas made in our Denver, Madison and Lawrence platforms calling for (a) a definition of the legal status of the Indians; (b) for the individualization of trust

funds; (c) and the early adjudication of all tribal claims. We renew our appeal as made in our memorial to the President of the United States, December 11, 1914.

"Again we call upon our own people to the exercises of all manly and womanly virtues, fighting with courage the battles of life, thoroughly imbued with the spirit of progress, so essential to the ultimate salvation of our race.

"THE SOCIETY OF AMERICAN INDIANS,
"By Arthur C. Parker, President."

Also the friends of the Indians who have studied their needs demand a change in policy and point out its need if the Indian is ever to approximate our expectation of him. The Conference at Lake Mohonk in 1916 uttered itself in part as follows:

"We therefore urge the creation of a non-partisan, independent Commission, permanent in its character, which should make a careful examination of the mass of Indian legislation and from it develop an Indian law, general in its provision, comprehensive in its policy, forward-looking in its purpose. Such a law should take the place of all existing legislation except permanent treaties, and thereafter the administration of this law and the application of its principles to varying conditions of the various tribes should be left by Congress to the Commission, to which should be committed the entire Indian Service. We urge this plan, not only to secure greater economy and efficiency, but also to promote a consistent, continuing, and developing policy, a need recognized as of the utmost importance by all workers in the Indian service. The ultimate object of this policy should be to bring the present abnormal condition of the Indian to an end as speedily as possible by the incorpora-

tion of the Indian in the general citizenship of the Nation."

It should be stated that on April 20, 1917, some progress was made by Congress in this direction but it is too early to predict just now what the result of this legislation will be.

OUR RELIGIOUS DEBT TO THE INDIAN

All men everywhere have a right to the Gospel at the hands of those who have it. It is the command of Christ, and the Indian is a part of the "every creature" to whom Christ sent His disciples. In addition to this there are special and practical reasons why we should and **MUST** give the Gospel to the Indian.

We are his debtor because of our proximity to him for three hundred years. The original purpose of most of the colonies as embodied in their charters was—theoretically at least—to evangelize the heathen in America. It is to be feared that, from the time of Columbus to the present, many of our colonists in the "Cares of this world and the deceitfulness of (hoped for) riches," forgot the fundamental purpose with which they started. The pursuit of gold has made us largely forget God.

A study of the history of the early colonists together with the charters under which they operated will show that, ostensibly at least, it was the intention of the sovereigns and of the recipients of these charters that one of the principal results should be the conversion of the Indians to the Christian faith. On the other hand, while there were sporadic attempts made by certain enthusiasts to carry out this design, there were no systematic or generally organ-

ized efforts to follow up the work of such men when they died or returned to the mother country.

This debt is peculiarly ours because of this proximity. No one else will send the Gospel to these people if we do not. It is conceivable that if we failed to do our share in evangelizing Asia and Africa that, in time, the Christians of other nations would accomplish the task. Indeed they are now doing a share of that work but they are not sending and will not send missionaries to the Indians of the United States. Under God conditions make us alone responsible for their salvation.

We are their debtors because

WE EXPLOITED THEIR LANDS

and violated our treaties with them. There are two sides to the question. No doubt God wants the most possible use made of His material creation. Any nation who does not develop its resources is bound to be displaced in time. The Indians were roaming over this vast continent with no knowledge of its illimitable resources much less with any knowledge of how to develop them for the welfare of mankind and of God. In this connection it is well for us to take serious thought for ourselves lest God take away our present opportunities from us. No doubt but God wanted this continent developed. If it was right for Europeans to supersede the Indians here there was a

RIGHT WAY TO DO IT.

Without discussing the measure of their rights no Christian man will deny that the Indian had some rights that ought to have been respected. The fact must also be admitted that, with few exceptions, their

rights were never recognized in the slightest degree. The Indians were almost always driven by force from their cherished possessions, rarely being paid for their lands, and when treaties were made with them they were rarely kept. He was driven from one reservation to another and as a rule each succeeding reservation was smaller and of less value than the previous one. Citizenship was denied him and even a legal status of any sort, his affairs were (mis) managed for him, conditions were imposed which made it impossible for him to develop self-reliance and then he was scorned by his white neighbors for being backward.

The Indian should have been offered in the beginning a chance for the development of his latent powers and then an equal chance for the exercise of those powers. Instead of the Indian being given an equal chance he was given no chance at all and was not even recognized as a man by our courts despite our boasted declaration that "all men are created equal."

WE HAVE BROKEN TREATIES

repeatedly. In 1868 a treaty was made with the Navajo which promised a schoolhouse and teacher for every thirty-five children, yet after almost fifty years government records show that there are 6,000 of their children without an opportunity for an education.

Our treatment of the Florida Seminoles has been outrageous, beginning with the capture of Osceola by violating a flag of truce. Inspector Duncan investigated their cause in 1898 and reported in part :

"The Indians' right, title and occupancy to lands dates to the earliest settlement of our country. Eng-

land and Spain in the earliest settlements recognized these rights. As evidence to the recognition of their rights to these lands by occupancy, the Treaty of 1832 is important, but as an act of duplicity and perfidy perpetrated upon them, it will always stand more conspicuous. That this Act, or so-called Treaty, was a forced Treaty, not made in good faith or with the consent of the Seminole Indians, cannot be denied. The whole Seminole nation arose. A bloody war followed lasting seven years with the sacrifice of thousands of lives and at a cost of over \$40,000,000."

By the "Peace Pact" signed with them in 1842 certain described lands were set aside for the Indians. White men wanted these lands and the government held that the pact was only temporary and the Indians were obliged to move again. No permanent land has ever been given them. Despite this Congress turned over 5,000,000 acres of this land to the state of Florida, making no provision for those to whom it belonged by occupancy and by repeated treaty recognition.

Public sentiment compelled the Florida legislature to pass several acts looking towards the relief of these people, but there was a joker in each one. One Act gave them certain lands "not otherwise appropriated" but investigation showed that every acre was privately owned. Another Act appointed a Commission to buy 5,000 acres for these people, but no funds were provided to carry out the act. Another Act was vetoed by the governor and so on. Finally, in 1917, after an organized effort of twenty-five years, Governor Catt was prevailed upon to insist that the legislature make amends. A bill was passed setting aside 100,000 acres for the perpetual benefit of the

Florida Seminoles. It would seem at this writing that justice, much belated, is about to be meted out to these long-suffering Indians. See *Florida Times-Union*, Jacksonville, May 10, 1917. Meantime for scores of years these Indians had been outlaws and why? Because neither the United States Government nor the state of Florida would make it lawful for them to live anywhere. How could they have been other than outlaws?

In his book "In Red Man's Land" the Hon. Francis E. Leupp, formerly Commissioner of Indian Affairs, speaks with unusual frankness. It is not likely that he would make out a worse case than necessary. On page 41 he writes:

"The practice of treaty making finally became so sorry a farce that Congress abolished it by law; and since 1871 'agreements' have taken the place of treaties in dealings between the government and the Indians . . . what actually happened was that Congress began to take all sorts of liberties with such negotiations from that day forward. The agreements were always framed at councils between certain white negotiators and the leaders of a tribe, and then sent to Congress for its action. If Congress was not satisfied with the form in which an agreement was drawn . . . it would simply make the changes without consulting anybody and pass a bill 'to ratify an agreement with' the tribe, as if the contents of the bill were the same as the contents of the agreement."

He then goes on to relate that this was exactly what happened in dealing with the Kiowa, Comanche and Apache Indians. The Indian Rights Association made a test case of it and carried the fight to the United States Supreme Court which on

January 5, 1903, decided that the "power exists (in Congress) to abrogate the provisions of an Indian treaty" and that "its action is conclusive."

Permit me to give another illustration from the words of Ex-Commissioner Leupp :

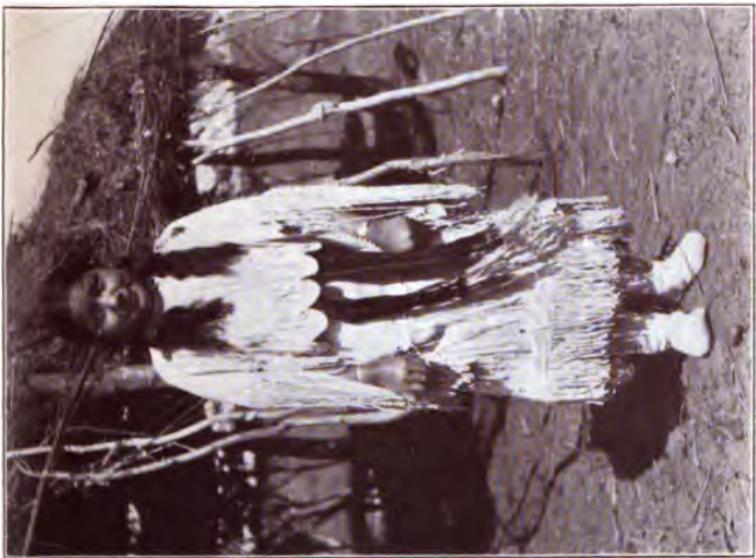
"In one notable instance in California, a large number of Indians signed away their homes on the understanding that the government was to provide them with others, but the Senate postponed action on the treaties; the Indians assuming that the preliminaries were complete, proceeded to move out; a land-hungry mob of whites at once moved in and took possession; and the Indians became wanderers, homeless and hopeless, because the executive branch of the government had not the courage to interfere and drive the white squatters away till the Senate could find time to act and other habitations for the red men could be hunted up. As it was the Senate never did act; the treaties were discovered among a lot of other dust-covered rubbish in its pigeonholes many years afterwards, and a part of my administration was spent in buying such homes as we could for the unfortunates who had been without any (homes) *for a whole generation.*"

The italics are my own. These cases are only typical of many more which might be cited but for lack of space. In the face of generations of such treatment we call the Indian treacherous, ungrateful and shiftless. What right have we to criticize Germany's treatment of Belgium? Our treatment of the Indian has been as brutal only on a smaller scale.

In a certain twenty-five years we spent \$43,000,000 in wars of annihilation when not a cent of this would have been needed had we kept our treaties with the



Kiowa Indian and Wife with Their Son, Name-sake of Author's Son.



Kiowa Girl with Old-time Finery. Arbor in Background Much Used in Summer.



Indians. Only since Grant's time has any adequate effort been made to educate and civilize these thousands in our own midst. It was not until 1820 that the government made any grants to private schools for the Indians and not until 1877 that government schools were instituted for them.

We have very rarely done the right thing by the Indians, as a government, and when we have it has almost never been done in the right way.

Oh, yes, we have given them some things along the way. We have given them the white man's fire-water and their ranks have been decimated by diseases which they never knew until the coming of the pale face. He has learned our vices from the renegades of our civilization. An Indian Agent of long experience said to me: "When I came to these people eighteen years ago they were never known to tell a lie. Now the easiest way for them to deceive us is to tell the truth for some reason or other. They learned the crooked tongue from the white people." With all of our giving we have never given them the Gospel as we should.

The chairman of the Mohonk Conference of 1916 said: "The Conference has always been composed largely of people who recognize that the problem of dependent peoples is not merely a material problem, but that fundamentally it is a problem of moral and spiritual vitality."

Only recently has the government taken cognizance of the religious condition of the Indians. Of the 350,000 Indians within the United States there are about 62,000 members of evangelical churches. About 90,000 are nominally Roman Catholic adherents. About 190,000, including children, may fairly be said to

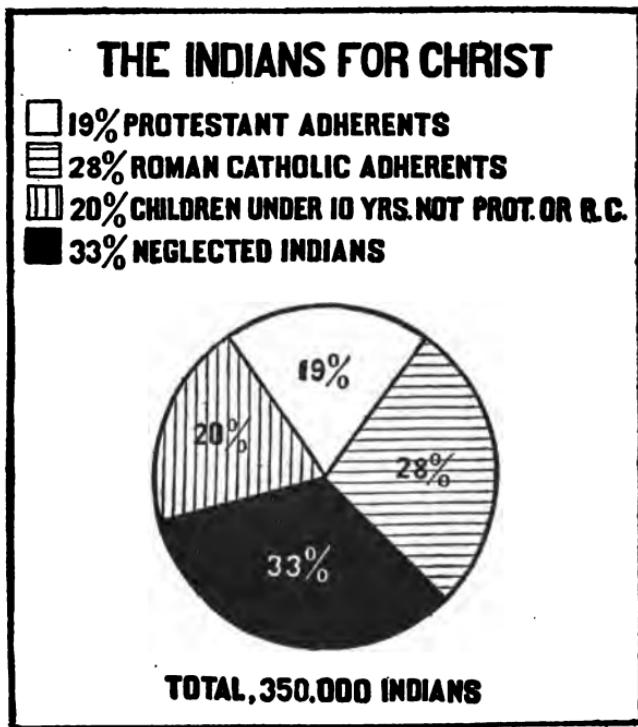
have the opportunity to know something about some form of Christianity. There are about 60,000 who have yet to hear about Christ—among whose tribes there is now no opportunity to learn of Him either from Protestants or Roman Catholics.

Our debt to the Indian is all the greater because he has always

BEEN RECEPTIVE TO THE GOSPEL.

No earnest, honest effort has been made to win him that has met with failure. During the colonial period there was little concerted effort to win the Indian to Christ. Individuals here and there made sporadic efforts but in most cases it was largely abortive because not followed up. Probably Roger Williams was the first person to seriously undertake the evangelization of the Indian. He began his work in 1631, thirteen years before John Eliot. Williams wrote, "God was pleased to give me a painful patient spirit to lodge with them in their filthy, smoky holes, even while I lived at Plymouth and Salem, to gain their tongue." He continued his work after his removal to Providence, acquired their language and published "A Key" to it with other material which was standard for many years. John Eliot, David Brainerd and other noble souls made spasmodic and sporadic efforts which were brilliant and vicarious but they were not adequately followed up. For many years after the white man came the Indian could truthfully say as a general proposition, "No man careth for my soul."

Captain Bonneville in his "Adventures" says of the Nez Perce: "Many a time was my little lodge thronged, or rather piled with hearers . . . until



This Chart Shows the Approximate Religious Conditions of the Indians of the United States

"There are debts of Christian love vastly greater than can be measured by mere numbers. A man of modest income is no Christian if he does not spend ten times more in the nurture of his own family than he does on one hundred times as many souls outside. In addition to being in our own country, these Indians have been dispossessed by us."

there was no further room, all listening with greedy ears to the wonders which the Great Spirit had revealed to the white man. No other subject gave them half the satisfaction, or commanded half the attention."

We need to qualify the statement made at the head of this section. The Indian had been so unjustly treated by the white man and he had been on the war path with him for so many generations that when the missionary first went to him he thought he was some new kind of a government spy sent to devise some new way of humiliating and robbing the red man. He did not know the difference between the soldier and the saint, and why should he?

A man and wife left comfortable homes and went out to give the Gospel to a certain tribe. They were the first to make the attempt among this people. They endured almost inconceivable hardships. For seven long years hardly an encouraging word was spoken to them. As they went about the camps the Indians would "sick" their dogs on them. This is no joke when it is understood that there are frequently more mongrel curs in an Indian camp than there are people. A constituency that wanted results clamored to have this mission abandoned or the missionaries replaced by those who could bring things to pass. There is, however, a language common to all peoples. It is the language of life. These missionaries translated their love into life and finally it began to dawn upon the hearts of these American pagans what they were there for. After seven apparently fruitless years, while they were having a camp meeting, one of their chiefs came stumbling down towards the front with tears pouring down his

war-scarred face and confessed Christ. He said that two years prior he had become convinced of the truth of the Jesus message but thought it best to test the missionaries a little longer. He could not read any written language but he could read these "living epistles"—the lives of the missionaries. During that meeting twenty-two of that tribe followed their chief into the church. Since then this same missionary has baptized about two hundred of them.

The task of winning the Indians for Christ should have been an easy task because of their

COMPARATIVE FEWNESSE.

Many think that there never was a time when there were more than a half million of these people in what are now the United States. We have let tens of millions of foreigners come and have given them every opportunity to share our freedom and prosperity upon an equality with ourselves. Yet these First Americans are still in an equivocal position, many of them not knowing whether they are citizens or not and if they are so recognized in one place they may not be in another and none of them are just sure what their status is. When we began the modern foreign missionary propaganda, entirely heedless of these few hundred thousand Indians in our very midst, we jumped over their heads and attacked a billion heathen ten thousand miles away. Not that we should have neglected foreign missions but I am thinking that some time our Lord will say to us again "This (foreign work) ye ought to have done but not to have left the other (Indian work) undone."

We would have no one forget the claims of the more pivotal peoples. We admit frankly that the

evangelization of some other nations is more important from the point of view of world strategy. World peace does not hinge upon the evangelization of the Indian. World progress in the arts and sciences is not hindered perceptibly by their backward condition. There are more unsaved *millions* in China alone than there are *thousands* of the Indians in the United States but that is no excuse for our brutal neglect of them. Their fewness ought to have made the task easier.

I am pleading for the evangelization of the Indian and that, not because of his importance, numerical or otherwise, but as a matter of common human justice. Paul was a debtor to the Greeks and the Barbarians, not because of what they had done for him but because of what Jesus had done for him. That is also the measure of our obligation to the Indian. It is a case of *noblesse oblige*. It is the obligation that the strong owe to the weak ; that the educated owe to the ignorant ; that the rich owe to the poor ; that the wise owe to the superstitious ; that the free owe to those who are in bondage and that every Christian owes to every heathen.

In conclusion of this appeal I say that our proximity to the Indian for three centuries, the fact that we have exploited the land that they considered theirs, their receptivity to the Gospel and their comparative fewness make a cumulative indictment of inexcusable neglect for which God will some time hold us responsible.

Is it any wonder that long ago Wendell Phillips said : "The Indian race is the one with which the people of the United States have most dread to meet at the Judgment Bar of Almighty God" ?

PROBLEM TWO: Mormonism

IV

ITS MENACE

THE evangelical Christians of the United States have long looked upon Mormonism as a disgrace to the land of its origin. But our people have never been sufficiently aroused to an appreciation of the Menace of Mormonism. By reason of their ecclesiastical solidarity and the aggressiveness of their political activity their power is out of all proportion to their numerical strength. Probably nowhere in the world is there a religious body of people relatively so small in proportion to the rest of the population of their country and yet exerting so large an influence upon its affairs.

There is no doubt but these people constitute one of the hardest classes to win for evangelical religion, but shall we abandon them to their fate on that account?

Mormonism is more of a

COMMERCIAL MENACE

than most people think or are willing to believe.

It has lost almost all of its early-day communal

features, some of which were commendable. To-day it is a close corporation whose profits are shared only by the favored few; it is an unlawful commercial combination which ought to be prosecuted under the Anti-Trust Law for its "restraint of trade."

The Church uses its enormous tithing fund to crush out all business competition whether it be Mormon or Gentile. They have never accounted for the fund, never telling what they have received or what they have done with it. This Church constitutes one of the dominant factors of the Sugar Trust, is represented on the Board of Directors of at least two powerful railroad systems and is gradually making its way felt in Wall Street.

A story of Mormon duplicity is found in the history of the Newhouse Hotel. Mr. Samuel Newhouse organized a company to build a hotel in Salt Lake City, and the stock was taken by a number of Mormons and others. The Mormon authorities began to realize that the center of all business in Salt Lake City was slipping further and further south away from their interest around the temple square, so they started a movement to build the Utah Hotel and compelled their own people to cancel their subscriptions to the Newhouse Company. For two years the steel frame of the Newhouse Hotel stood, with no covering, and some wag called it the best ventilated hotel in Utah.

IT IS A SOCIAL MENACE

The constitution of the social fabric of Mormonism is a real menace to the social life of the whole country. It is a festering sore that is eating its way throughout the entire social fabric of the nation. Its con-

taminating virus is poisoning our very blood currents.

The family is the unit of our national life and solidarity. Ideas which impair our ideals with regard to the sanctity of the home and the marriage relation are inimical to our national life. The Mormons believe in polygamy to-day as much as they ever did and are practicing it as much as they dare to. If proof were needed the Eccles case aired in the courts in 1915 provides it in plenty.

To-day in England multitudes of Mormon elders are going from home to home and insidiously and assiduously suggesting to the grief-stricken people that the only way they can speedily replenish their war-torn population is by adopting polygamy as a national religion and practice.

A system which literally makes a husband a god to his wife should not be tolerated in American society. We scorn the old time Chinamen and Hindus who said that women had no souls and could not learn. Even the educated of these classes have now given up such ideas. Here in our own midst are these people who teach that a woman's resurrection depends upon the whim of her husband and that no woman can be raised from the dead who is not married or at least "sealed" to some man.

MORMONISM IS A MORAL MENACE

The ideas the Mormons have underlying the family relations cannot but have a bad moral effect upon those who share in these ideas and they must communicate themselves to others.

Their whole attitude is Jesuitical. The plural wife of David Eccles could testify under oath in

Washington, during the Smoot trial, that she had never been married since Mr. Geddes died, that Mr. Eccles was not her husband and even that he was not the father of her child Albert; and then, ten or twelve years later, she could testify, under oath again, that Mr. Eccles was her husband and the father of her child. In both instances there is no doubt she believed she was doing God's service.

The relations of the sexes are not closely guarded and lead to what, anywhere else, would be regarded as disastrous moral results but which cause no comment in Mormon circles or, if they do, are passed off as a harmless joke. Spectacles are common on the streets and in the public parks which cannot be duplicated anywhere else among respectable, much less, Christian people.

Profane, vulgar and obscene language is common among all classes, men, women and children. Abundant testimony could be produced to show that this is true of elders, bishops and even apostles. No one who lives in Utah would seriously ask for evidence on this point.

In 1915 the Utah legislature, overwhelmingly Mormon, of course, passed a bill providing for state-wide prohibition. It was heralded far and wide as an evidence that the Mormon people are a temperance loving people. It is not commonly known that this bill was sent to the governor, who has the power of veto, too late for them to pass it over his head had they so wished. The legislature adjourned before the governor was obliged to return the bill signed or vetoed. Thus Utah is still under the domination of the whiskey power after having the credit of being a temperance state. It is a well-known fact that such a pro-

cedure would be in accord with the practice and policy of President Smith and his Church. Public proclamations are made for the benefit of the public and the private "whisper" goes out as the basis for private action.

At any rate temperance has never been a distinguishing characteristic of the Mormons. Brigham Young established the first brewery in Utah. Drunkenness on the part of a bishop is not considered cause for ecclesiastical discipline. For many years while the Church absolutely owned the great resort at Salt Air, a bar was conducted where all sorts of intoxicating drinks were sold. The Z. C. M. I., owned absolutely by the Mormon Church and conducted for its profit, has long been the greatest purveyor of intoxicants in the state of Utah. Thus for many years the profits of this infernal business have been going directly into the treasury of that Church.

The duplicity of the Church is seen by the following incident. No fraternal secret organization will take a Mormon into its membership unless he brings his excommunication papers with him. A certain Mormon applied for membership in one of the secret orders and complied with this condition. He went through all the offices during a long series of years and when he had held the highest and served his time in it he suddenly resigned and a few weeks after was made a bishop's counsellor in one of the wards of Salt Lake City. In other words he was "called" by the church authorities to be an apostate in order to learn the secrets of this order. Having fulfilled his "mission" he was at once received into important official and ecclesiastical relationship.

To speak the whole truth along this line would

make it impossible to circulate this book through the United States mails.

AS A POLITICAL MENACE

Mormonism has few equals. Because of the solidarity of their organization, the ingrained obedience of their people and the duplicity of their leaders, an election may be changed at their will in Utah on forty-eight hours' notice. Nearly every adult male in the Mormon Church holds some ecclesiastical office and each one knows that he is accountable to his immediate superior. Men have been ecclesiastically unfrocked for acting as though they had political rights apart from church dictation. Witness the case of Apostle Moses Thatcher. He was deposed for presuming he could run for the United States Senate in opposition to the will of the Church. He never held church office afterwards. Consider the case of Mr. Hood, of Sugar House ward and ex-U. S. Senator F. J. Cannon because they protested against the election to the Senate of Apostle Smoot.

Let it be said here that Smoot could never have been elected to the United States Senate had it not been dictated by his Church. He could not have been reëlected six years later had it not been for the same cause. His competitor on the Democratic ticket was also a loyal Mormon. The Church did not wish to seem to dictate and allowed its followers more latitude than usual. They nearly overdid the matter, for the early return indicated that Smoot's election was very doubtful but later they managed to manipulate things so that Smoot received his certificate.

Long ago one of the founders of the Mormon Church said :

"The Kingdom of God (meaning the Church) is an order of government established by Divine authority. . . . All other governments are illegal and unauthorized. . . . Any people attempting to govern themselves by laws of their own making, and by officers of their own appointment, are in direct rebellion against the Kingdom of God."¹

If this is not plain enough read on page 70 in their "Key to Theology":

"The priesthood holds the power and the right to give laws and commandments to individuals, churches, rulers, nations and the world: to appoint, ordain and establish constitutions, and kingdoms; to appoint kings, presidents, governors or judges."

The Mormon hierarchy is to-day teaching its followers that the entrance of Apostle Smoot into the United States Senate and, in 1917, the entrance of their Elder William H. King are the first steps towards their complete domination of the United States and that then they will begin the conquest of the entire world.

A story which shows the "pull" which the Church has in Washington is that of the silver service given to the battle-ship *Utah*. Upon the different pieces various designs of the Mormon Church were carved. Upon the salver was engraved a representation of the statue of Brigham Young in Salt Lake City. Various protests were made by different patriotic societies but they were all unnoticed or were received with scant courtesy. Money was raised and another salver like the first but without the Mormon design was made. The government would not accept this in place of the first but finally consented that it might be presented

¹ "Works of Orson Pratt," p. 41.

upon the day following that upon which the original service was given, but with instructions that no word should be spoken which could in any possible way reflect upon the other designs or those who had presented them. The Associated Press absolutely refused to give any account of these transactions to the public.

The Mormon Church dictates the politics of Utah and Idaho and holds the balance of power in several other surrounding states so that no man would expect an election if he knew the Mormon Church was opposed to him.

The Mormons are as solidly democratic in their real sympathies as are the Southern people and for the same reason ; they are extreme believers in the doctrine of state's rights. It was political bargaining—not to say bribery—which brought the state of Utah into the Republican column, it was the same which came to the rescue of Senator Smoot. It was the fear of losing Utah to the Democratic party that compelled certain senators to change their views so suddenly. After three years of serious investigation of the Smoot charges certain senators signed the majority report against Smoot, and then, when the final vote came in the Senate as a whole, they flopped and voted for him. Nothing but political jobbery can explain such sudden changes of conviction.

From the beginning our country has been weak-kneed in dealing with this whole matter except for a brief period prior to 1890. That year the Mormons were brought to their knees and then was the time to have finished the whole nefarious business. On the contrary maudlin sentiment and political competition to gain possession of a few paltry votes led our people

to take at face value the smooth promises made by the Mormons.

Can any one believe that this lack of prompt and vigorous action against the polygamous relations in Mormondom has had no effect upon the increase of divorce and the general laxity in domestic relation? This winking at simultaneous polygamy has encouraged the spread of polygamy on the installment plan. At any rate since 1890 divorce has increased throughout the country at large more than one hundred per cent.

The Mormon people were profuse in their promises prior to statehood but they have violated every one of those promises. If the government of the United States had any reason for disfranchising so many people of Utah, and in escheating the personal property of the Church they have sufficient reason now for revoking statehood and once more taking possession of that property, for the Mormon Church agreed that polygamy should not be taught or practiced and that they would refrain from interference in politics.

Probably no man is better informed on the matter of the political activities of the Mormon Church than Judge C. C. Goodwin who was for many years famous as the editor of the *Salt Lake Tribune* in the days when it was a powerful foe to the hierarchy. In those days he wielded a virile and facile pen and both Gentile and Mormon eagerly read his daily editorials to see what he would say next. As late as November, 1908, he wrote an introduction to "The Revelation in the Mountain," by Gertrude Keene Major in the course of which he said, in referring to the post-statehood days :

"All the old wrongs were resumed within two

years. Many of the highest officials of the Church took polygamous wives, and the rule over the political beliefs of the Mormon people was re-established in all its old tyranny. Never was it more fully exemplified than in the election here in the present month."

In short the whole Mormon system is un-American and even anti-American.

The Mormon Church constitutes a serious

RELIGIOUS MENACE.

To begin with the whole system is anti-Christian. They do not recognize that any other church has any right to claim any religious privileges or prerogatives of any sort. They assert that for about 1,400 years there was no church upon the face of the earth.

"When what was left of the form of Christianity became allied to the softened paganism of the Roman Empire . . . the Church of Christ was gone, without even a shadow of its presence to be seen upon the earth . . . the living and the dead were left in spiritual darkness of the centuries of apostasy to wait until the dawning of the great and lasting dispensation."¹

How does this correspond to the words of Christ used in reference to His Church, "and the gates of hell shall not prevail against it"?

The fundamental doctrines of Mormonism are contrary to the Bible and every finer instinct of Christianity. With soft words its missionaries say to the unwary that they believe in God, in Jesus Christ and in the Holy Ghost, as stated in their first Article of Faith. Pages could be quoted from their own

¹ "Mormon Doctrine," pp. 28, 29.

official definitions of this terminology to show that their conception of the three persons of the Trinity are wicked travesties upon the conceptions which have prevailed in the Christian Churches of all names for the last two thousand years. They teach that Adam is "the only God with whom this world has to do." There is no God but the one who "has body, parts and passions." There are many gods in the Mormon heaven and they will continue to have children and "multiply forever and ever." They say that Jesus Christ was "not begotten of the Holy Ghost," that He was a polygamist and had many children. The Holy Ghost is only subtle form of matter and it is always spoken of as "it." All this and much more is fundamental and of prime importance. A right conception of God is absolutely necessary to a right life. A man will irresistibly become like the God he worships. If his conception of God is right and holy and he really worships that God he will, in time, become more righteous and holy. If on the other hand his conceptions of God are gross, sensual and devilish, he will become more and more like that god he worships. This, then, is the fundamental reason for the being of some of the things that have been recorded.

The whole system is the grossest materialism. Nowhere in all their writings is there any suggestion of spirituality. Their gods are material. Nowhere is there anything to compare with the statements of Jesus, "God is spirit" or "When He, the Holy Ghost is come, etc."

The Mormons deny the present-day authority of the word of God. Oh, yes, their elders going from house to house glibly proclaim their belief in and

their love for it but when the real facts are known it is found that they believe that the Bible, while a revelation from God, was suited only to its time and has no present binding force. Above all the sacred books of the Christian Church and even the alleged written revelations given the Mormon Church, they place the authority of their "prophet, seer and revelator," the president of their Church who claims to be able to "make scriptures as good as any in the Bible." By one stroke of his fountain pen he could issue a revelation which would relegate the Bible, the Book of Mormon and all other of their sacred books to the scrap heap or at least to the dusty shelves of their museums where they never again would have any vital influence upon the lives of the Mormon people.

The Mormon orders of priesthood, the Melchisedek and Aaronic, are merely fake assumptions, as it is stated that Melchisedek (Hebrews 7:3) was "without descent, having neither beginning of days, nor end of life; but made like unto the Son of God" and the Aaronic priesthood was fulfilled in Christ and had no succession except as all men are priests unto God.

Their Articles of Faith no more represent or define the real beliefs of Mormonism than does the Constitution of the United States. They are merely a crude statement of what most Christians would subscribe to until they learned the real Mormon meaning of their terminology. Many of the leading principles and practices of the Mormon Church are not so much as remotely hinted at in these Articles of Faith. Polygamy, tithing, baptism for the dead, blood atonement, the endowments and many other things which are absolutely vital to the Mormon of to-day are not mentioned.

More than that many passages in the authoritative Mormon works can be cited which flatly contradict statements in these Articles of Faith. In Article II, they "claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may." How does this correspond with their practice, as long as they dared, of assassinating men and women who threatened to apostatize or leave Utah? How does this statement square with their doctrine of blood atonement in which it is taught that the only way to save the souls of some was to "spill their blood upon the ground"?

Their statement in Article XII, with reference to loyalty to kings, presidents, etc., hardly corresponds to the passages already quoted. If they do then they express willingness to obey those who are "in direct rebellion against the Kingdom of God."

The fact is that the wily missionaries of this cult go about the country and by means of verbal bribes preach a system that will win the desired convert. If one is "queer" he is regaled with all sorts of stories of visions, dreams, prophecies fulfilled and other things of an unusual, mysterious or miraculous character.

The sensual are won by promises of an opportunity of indulging their senses in an unbridled way and are made to feel that they are becoming more holy by so doing. Modern Phallicism is made attractive to such.

The covetous are won by stories of how the Lord prospers the Mormons, of their rapid advance in wealth and the opportunity for the faithful to gain ecclesiastical and political power.

MORMONISM

To the honest and sincere these missionaries are careful to utter no word which would in any wise offend. The grosser doctrines of Mormonism are withheld or deliberately denied. Tender religious experiences are related and doctrines proclaimed which differ only enough to justify separate organization.

In fact the whole Mormon system is based upon a bogus book, rotten revelations, tricky translations, a profligate prophet, a counterfeit creed ; it is being propagated to-day by a profiting president, abetting apostles, bigoted bishops and plundering priests.

Those wishing to further study this topic are referred to the author's "Mormonism, The Islam of America." Enlarged edition 1917, Revell and Company.

PROBLEM THREE: The Spanish in America

V

SPANISH AMERICANS

WE are not now discussing the whole problem of the Spanish-speaking people of the United States. In the Southeast and along the Atlantic border there are a considerable number of these who came from Spain or from her one-time colonies of Cuba and Porto Rico.

Rather we are speaking of those thousands of Spanish ancestry who now live in our states along the Mexican border, chiefly in the states of Texas, New Mexico, Colorado, Arizona and California. Practically all of them once lived under the flag of Mexico or their ancestors did. Relatively few of them are of full Spanish ancestry. Having come from Mexico they probably do not carry a larger proportion of European blood than do the people of Mexico. The vital statistics of Mexico are not as carefully kept as those of some countries but the best authorities list the population somewhat as follows: nineteen per cent. of unmixed European ancestry, thirty-eight per cent. of unmixed aboriginal stock and the remaining forty-three per cent. is composed of a mixture of the

two in varying degrees. There are reasons for believing that a relatively small percentage of these people in the Southwest could trace a pure and unmixed Spanish origin. Those who can mostly came to us by way of Mexico. So in thinking of them we must think of them as Mexicans and not as Spanish.

A sharp distinction must be made, in our treatment of this subject, between those Mexicans whose ancestors lived in our southwestern states while they were under the dominion of Mexico and those who have come into the United States in recent years whether from the unsettled conditions or other reasons which we will discuss later. The natural order is the chronological and we therefore now turn to the consideration of the descendants of the

ORIGINAL MEXICAN SETTLERS of our Southwest.

It is difficult to know just how many people of Mexican ancestry there are in the United States. Correct statistics do not always represent the real situation. For example, the statistics will arbitrarily decide to count as native Americans those whose fathers and mothers were both born in the United States. I suppose if we have any statistics we must begin somewhere to make the division between Americans and foreigners. I have seen the statement in what are considered reliable works that there are only about 11,000 Mexicans in New Mexico. If these figures are even technically correct they must have been arrived at in some such way as just mentioned. The census of 1910 supports these figures and states that only 18.5 per cent. of the population of New Mexico was born in foreign countries or of

foreign or mixed parentage. But as some one has said, "If kittens were born in an oven that does not make them biscuits." Neither are people really Americans because their fathers and mothers were born under the Stars and Stripes. Any one who has lived in New Mexico will know how far from being really representative these figures are. There are many quite limited localities in which there are more than that number of people of Mexican ancestry.

Under date of December 27, 1916, the private secretary to the Governor of New Mexico wrote me:

"Replying to your favor of the 22d, I am directed to say that out of a population of about 400,000 in New Mexico there are probably sixty per cent. of them Mexican or Spanish Americans."

About the same time the president of the University of New Mexico wrote me: "According to the census of 1910 there are about 160,000 Mexicans in the state of New Mexico. There probably have been 10,000 to 15,000 added at least by Mexicans that have come in from the south on account of conditions in Mexico."

MEXICAN POPULATION

The total of the present permanent Mexican population in the United States cannot be less than about 500,000 and is constantly increasing, as we shall see. Those who have recently come to us from beyond the border because of disturbed conditions are variously estimated at from 500,000 to 1,000,000. This fact does not help the solution of our problem. Press despatches under date of April 2, 1917, state: "A total of 12,742 more Mexicans crossed the International Bridge here (El Paso) during the past four-

teen days than returned to Mexico, according to government agents."

The difference in various estimates arises from whether they are counted as Americans from technical reasons or whether they are simply as of Mexican ancestry. Legally perhaps most of these people are Americans but it is to be feared that in racial sympathies many of them are as much foreign as were their great-grandfathers. It cannot be disputed that this is actually true of many Mexicans whose ancestors have lived for two hundred years in what are now American states.

PUBLIC SCHOOLS

Though most of our permanent Mexican population of the Southwest or their ancestors came under our flag in 1848, there were practically no free public schools of any sort for many years later. Indeed the government bulletin dealing with Mexican laborers in the United States and published in 1908 says:

"These changes to American habits of life in the home, and to American civic ideals in the community, coupled with the gradual acquisition of English in the public schools, are all recent. The public school system of New Mexico is but fifteen years old (this would make the date of its establishment 1893) and railroads have been in the territories less than a generation."

The man born abroad and alien to our ideals is less dangerous than the man born here but none the less alien. The former may grow into sympathy with us upon a more perfect understanding of us, but this process will hardly take place in the latter. Thousands of these people have a type of life hardly

superior to what their fathers possessed three centuries ago. The surging tides of modern progress have left undisturbed these thousands who have been made what they are by social, industrial, intellectual and religious inertness of Roman Catholic superstition. I am not saying that American life and Protestant missions have done nothing, but that they have made scarcely more than a good beginning in permeating the great mass of Mexicans with American ideas and ideals.

In support of this I may say that within five miles of New Mexico's largest city I have seen Mexicans threshing their wheat by the identical method used by Abraham and referred to in "Thou shalt not muzzle the ox when he treadeth out the corn" (Deut. 25 : 4). This is still the system universally employed by Mexicans living in the remoter sections of all of our border states. Similar comparisons may be made with reference to many other phases of their life of to-day.

When Protestant missionaries first began to work among the Mexicans they and all who sympathized with them were most

VIOLENTLY PERSECUTED.

Even to this day in the remoter sections heretics are persecuted in ways that, while they may be more refined in method, cause scarcely less suffering than formerly.

This is particularly true of the Penitentes, who literally bear in their bodies the evidences of their vows. When one of them apostatizes these marks are erased or annulled in the most cruel manner. Excommunication from the Roman Church is often

practiced for no greater crime than the sending of one's children to the public or Protestant schools. Other violations of the rules of that Church, such as contracting civil marriage, because it is much cheaper than to be married by the priests, certainly means "hell" here on earth to the unfortunate one and he is informed that this is but symbolical to the eternal burnings to which he will be subjected in the hereafter.

THE PENITENTES

are organized Roman Catholic fanatics who may be found among the Mexicans in the United States. They may be found in southern Colorado and New Mexico. Some of the priests claim that they do not have the sanction of the Roman Church but no evidence has ever been shown which indicates that the Church has in the least frowned upon them. There is every reason to believe that the Penitentes are encouraged by the Roman priesthood along with other fanatical observances by other Catholics elsewhere. It is a secret, oath-bound organization with the insignia of their order cut in the living flesh of the person. They have their moradas or secret lodges which sometimes have only one door and no windows.

The Penitentes are in reality a lay association connected with the Franciscan order of monks similar to lay orders connected with other monastic orders. These lay orders are for the purpose of introducing into ordinary life as much as possible of the privation and austerity of the regular orders with which they are connected. It is undoubted, however, but many cruel exaggerations have arisen since the days of St. Francis.

This order is not known to exist to any extent among the Mexicans of Arizona and Texas, but in Colorado and New Mexico there are said to be no fewer than 30,000 of these fanatics. They are found also in the state of Sonora, Mexico. Boys of ten may become members, and of course there are also men and women. As was the case in the idolatrous orders of Flagellants, who were forerunners of this Brotherhood, sexual excesses are said to sometimes form a part of their Passion Week conduct.

In earlier days many of their ceremonies were performed in the open regardless of who was looking on. Now that considerable has been written about them and travel is more frequent their sacred outdoor processions are hidden from prying eyes and are often accompanied by guards carrying firearms. It is unsafe for strangers to be caught spying upon their movements. Enough is known, however, of the practices to know that they are of an exceedingly superstitious and cruel character. They are especially active during Lent and their ceremonies culminate in Passion Week. It is then that they fulfill the vows they have previously made to torture themselves in various ways.

When their processions are formed the men strip to the waist and whip themselves with the various kinds of whips prepared. Some have soft hemp, others hard and knotted ropes. As they grow more fanatical they weave into their whips barbed pieces of fence wire and the thorned cacti. At times bundles of the latter are bound on the backs of the victims and carried long distances when every spine penetrating the flesh stings worse than a dozen bees.

One man will harness himself by bailing wire to a

crude, heavy cart, wheels and all made entirely of wood in which is seated an image of the Angel of Death. This unlubricated cart is drawn over the hills and valleys for considerable distances until the wire cuts through the bare flesh to the very bone.

Others will carry or drag great heavy wooden crosses for long distances while some one whips them with cactus whips until their backs bleed. This is done sometimes until the cross bearer is entirely unconscious. Then if he has so ordered he is tied to the cross and with it is elevated to a perpendicular position. Owing to the previous fatigue and physical exhaustion these acts result fatally in some cases.

One young man in a mining camp of New Mexico held a stick of dynamite in one hand while he lighted it with the other. When he was sufficiently revived to talk he was asked why he did it and replied that he did it that he might blow the devil out of him. He very nearly succeeded.

Their bleeding backs are often washed with a solution of salt in vinegar. Others carry enormously heavy wooden crosses while some official of the order whips them with cactus or wire whips, and in extreme fanaticism they are tied to the erected cross as a last punishment and sometimes become unconscious from their sufferings and unable to give the word that will take them down and they perish from exhaustion. While the rules of the order are very rigid as to moral requirements they believe they can blot out their sins by these sufferings and the more they make themselves suffer the more they are entitled to sin in the future. As a consequence the sufferings of Passion Week are often succeeded by the worst orgies of drunkenness and sin on the part of

the very ones who have been most active in these disciplinary exercises.

More sickening details of these exercises, which often culminate in the victim being tied or even nailed to the cross, could be given but enough has been said to demonstrate that these Penitentes are the most degraded and superstitious of all the known perverts of Roman duplicity.

We ridicule such conduct but here is the willingness to suffer which, if guided along right lines, might accomplish great things for the evangelization of this people on both sides of the Rio Grande.

These practices of the Penitentes are undoubtedly indorsed by the Roman clergy despite their disclaimers to the contrary. They are in accord with the practices of voluntary and involuntary penance common in the Roman Catholic Church for the last 1,200 years. Pope Leo XIII refused to issue an order for their discontinuance and their own archbishop has issued orders that there shall be no public exercises of this sort, but even this privilege may be bought from the local priest. In fact this "Holy Brotherhood" was instituted by the Franciscans and has been fostered and encouraged by their order for centuries.

Because of jealousy over the influence of the Franciscans the Jesuits have endeavored to stamp out these practices, but such as have attempted to interfere too much have been removed from their parishes sometimes amid scenes of violence. In the counties where these practices prevail politics and courts are often influenced. Any attempt to regulate their practices or to punish one of the Brotherhood for actual crimes committed upon an outsider is met

with stern rebuke at the next election. In years now past prominent politicians have been known to join this brotherhood in order that they might control the votes of its influential membership.

EXCELLENT MISSION SCHOOLS

I am personally acquainted with the results of some of our excellent mission schools. I still insist that only a good beginning has been made. This work should be stressed and even better provision made than we now have for the training of leaders for the community and the Church. The public school systems of all the border states are rapidly being improved. Both New Mexico and Arizona are now states and in our scheme of democracy the efficiency of our public school system rests largely upon local public sentiment. For that very reason the progress and the achievement of the public schools in those localities where Mexicans largely predominate leaves much to be desired. This is especially true where the population of an entire county may be so characterized. There are some counties along the Rio Grande with thousands of people where the Anglo-Saxon Americans can be counted upon the fingers of a few hands.

In many populous communities such things as modern homes, furniture, cooking, medical attention and sanitation are unheard of. Even in the cities where white people predominate it is almost impossible to enforce sanitary or health regulations such as vaccination. Mexicans may be dying like flies from the scourge of smallpox while neighboring white people are scarcely touched, yet the Mexicans not only avoid all preventive remedies but deliberately

take their children into smallpox families and expose them. In all stages of the disease they will go about their daily tasks as though nothing was the trouble. Witch doctors are often fatally employed and also Indian medicine men, whose heathen incantations are always hurtful and never helpful, are paid large sums when a few cents' worth of some ordinary remedy and a little care and common sense would work real wonders.

PATRIOTIC AMERICAN INDIVIDUALS

There are many intelligent, prosperous and patriotic American individuals among these people but it is to be feared that the great bulk of them are nothing but Mexicans yet. Their minds hark back to the stories that have filtered down through the years to them of the days of 1846, 1847, and 1848. Now some of our own statesmen of that time and since have regarded the Mexican War of those years as the most unjust and unjustifiable that our country ever fought. We need not discuss that question directly but we may be well aware that the descendants of those who fought against our generals Taylor and Scott in those days are well-nigh unanimous in believing that the government of the United States is a brutal bully among the nations and that here people are like unto their government. For the sake of the argument we will admit that this feeling is one of prejudice but the feeling is there and must be reckoned with.

Probably no group of people has ever lived under the Stars and Stripes for so many years and yet has been so little assimilated into our national, political, social and religious life as these same Mexicans. I

will not even except the Indians. The Indians have no stable government or civilization in their historic past to which they can point with pride such as is true with the Mexicans. The Spanish explorers coming in by way of Mexico wandered all over our present Southwest long before Anglo-Saxon eyes ever gazed upon its wonders. Permanent settlements were made by them in Arizona in 1596, in New Mexico in 1598 and in California in 1769. From then until the War of 1846 shattered their dreams, they had looked upon all that country as their own. For seventy years, indeed, many of them have lived under our government. Despite this a great portion of them are little more assimilated or reconciled than their fathers were in 1848. The reason for this is not that our government has been so unjust in its treatment of them since those days, but that our government has not adopted means of a positive character to adequately change their condition of life and consequently their attitude towards us and our government. We have more effectively and adequately attacked the problem of the betterment of their racial kith and kin in Porto Rico and the Philippines than we have the problem of the betterment of these Mexicans so many years in our own states.

George Patullo has had some very illuminating articles in the *Saturday Evening Post* (August 12, 1916 and April 21, 1917) apropos of this subject. Their accuracy seems not to have been challenged. He says :

"What, then, may be expected from our Mexican population in the event of war? . . . In the three states of Texas, New Mexico and Arizona there are 166,921 foreign-born and 140,362 native-born

Mexicans, according to the last Federal Census—a total of 307,283. Were they scattered throughout the country, assimilation would be easy and nobody would feel concern about their activities; but they are concentrated along the line, close to the land of their fathers and in daily touch with it. To all intents and purposes they remain Mexicans—in speech, habits and mental processes, if not altogether in commercial methods—despite their citizenship in this republic. Americans who have lived among them thirty years have a saying: ‘Once a Mexican, Always.’ ”

Mr. Patullo goes on to quote the “Plan of San Diego, State of Texas, January 6, 1916,” in detail which proposed to be an attempt on the part of Mexicans in the United States to liberate the black race from “Yankee Tyranny” and take from our country the states of “Texas, New Mexico, Arizona, Colorado and Upper California, of which states the Republic of Mexico was robbed in a most perfidious manner by North American Imperialism.”

He also quotes an officer in the Texas Rangers as saying of these people in case of war between us and Mexico: “I know them well enough to feel positive that a large element would do all the harm they could—even to poisoning and attacking people who have trusted them.” An even more significant quotation is from Judge James B. Wells, of Brownsville, Texas:

“There is a fairly numerous element which would make it hot for us wherever and whenever possible. Of course, there could be no general uprising, for the people are too closely watched and haven’t the necessary arms or organization. Moreover there are thou-

sands of the better class of Mexicans who would not want it. . . . On the other hand much of the Mexican population is grossly ignorant. They can be led to believe anything by agitators, and they are ready to strike a blow for Mexico against their American neighbors whenever a chance offers, even at a sacrifice of life. . . . Look at what happened during the Garza revolution during the early nineties. . . . Even the most trusted employees turned traitor then. And look at recent happenings all along our Border. A large part of the depredations have had their impetus and often their origin from this side. The Mexican is this way: He can be steadfastly loyal to individual Americans out of friendship, but that he feels any special affection for the Stars and Stripes I cannot believe. His heart is with Mexico. That is the land of his fathers and he loves it."

Prominent, loyal and intelligent American Mexicans are also quoted by name as sharing the opinions expressed by Judge Wells.

It matters not that such an uprising as is proposed in the "Plan of San Diego" would speedily be put down. We are not speaking of the final result of any such attempt but of the attitude of our own American citizens of Spanish ancestry which makes that plan thinkable even to themselves. In our war with Germany practically all of our Germans who have actually become citizens of the United States are loyal but here is represented a hostile attitude on the part of these Spanish Americans who, with their ancestors, have been American citizens decades where some of these Germans have been citizens years.

This attitude is all due to the lack of cordial and

helpful interest in them during all the years they have been with us. We have done little for them by reason of which we have a right to claim their confidence in us.

THE NEW IMMIGRATION

of Mexicans into the United States somewhat antedates the recent revolutions which have been "revoluting" since 1910.

The United States Bulletin of Labor No. 78 issued September, 1908, says: "As recent as 1900 immigrant Mexicans were seldom found more than a hundred miles from the border. Now they are working as unskilled laborers and as section hands as far east as Chicago and as far north as Iowa, Wyoming and San Francisco."

The new immigrants into the United States come north from the "peon country," by which is meant those states in which a feudalism similar to that of the middle ages is practiced. They are, therefore, not so sympathetic with our democratic institutions by reason of this tradition, to say the least. These peons are necessarily of inferior education and intellect or they would not have been in peonage. They are also largely of Indian blood with little or no admixture of European stock.

INDUCEMENTS

Formerly the Americans were viewed with so much distrust and suspicion by the Mexicans that the few who ventured north of the Rio Grande would not venture far from it. Gradually this distrust wore away as they learned the advantages of laboring in the states. At first they secured work in the season-

able occupations, as in the cotton fields, and returned year after year. Gradually they grew bolder until many are now bringing their families with them and establishing homes which have an increasing degree of permanence.

Cotton picking offers peculiarly favorable opportunities to the Mexican with a family. In this work almost the smallest *niño* that can confidently walk alone can "do his bit" to increase the family income. It is not impossible for a man and his wife who have a few "nifios" and "nifas" to earn as much as five dollars per day.

Usually the nominal wages are considerably greater in the states for the same kind of work than in Mexico. In addition to that the United States wage has a gold value while the Mexican wage has only a silver standard behind it. The Mexican *peso* actually contains more pure silver bullion than the American dollar but is worth less than half as much—sometimes much less. This double attractiveness in the wage conquers many fears and forebodings, especially after a few experiences teach them that their former fears were groundless.

OTHER LINES

of employment which win the Mexican laborer are the wheat fields at harvest time, the cultivation of the sugar beet, work on the railroads as section hands, sheep herding and to some extent mining and its allied industries, especially surface work. In fact they do very well in almost anything which is termed unskilled labor. In many lines, particularly in some sections, they are slowly but surely displacing the Italians, Greeks, Slavs, Russians, Japanese and the

laborers of other races. They have their own peculiar racial and temperamental drawbacks which are gradually being overcome, and many of them are being advanced to minor positions of oversight. An authority reports: "The Mexican laborer is unambitious, listless, physically weak, irregular and indolent. On the other hand, he is docile, patient, usually orderly in camp, fairly intelligent under competent supervision, obedient and cheap."

Their characteristics are gradually improved, however, by their contact with the more virile and energetic people of the North. The almost universal testimony is that relations between these races improve on mutual acquaintance. It is now a well-known fact that many of the earlier troubles with groups of Mexican laborers grew out of the fact that employer and employee did not understand each other's language.

It is also generally conceded that the peon direct from old Mexico is more adaptable and valuable to our American labor conditions than is his brother from New Mexico. This would seem to be an unfortunate commentary upon our neglect of the Mexicans who have so long lived under our flag.

In many cities to which new immigrants from old Mexico are flocking they are seizing the opportunities offered in our public schools and making the most of them. In San Antonio, Texas, for example, the school accommodations in the Mexican district has had to be doubled in recent years and then doubled again.

Of course, many of these Mexicans return to their native land, but it is estimated that there is a residual increase in Mexican population in the United States

of at least 20,000 per year which is on the increase rather than otherwise.

REVOLUTIONARY IMMIGRATIONS

This whole problem has been very much accentuated in the last few years. During the successive revolutions which have torn unhappy Mexico since 1910 many thousands have crossed back and forth the Mexican border with the ebb and flow of each new revolution. Not only have many plots been hatched on this side of the Rio Grande looking towards conquest in our sister republic but, hair-brained as it may seem, some plots have been hatched among our Mexican citizens looking towards the setting up of an independent Mexican government north of the Rio Grande. Undoubtedly, like those on the other side, they were fomented by self-seeking leaders who knew of the impossibility of their achievement, but their followers did not know until such attempts must fail. In some of these counties scarcely one per cent. of the entire population is other than Mexican. Most of them have little or no education in any language; they have never been far from home, especially towards the North, and they know little of the population or power of the people of the United States. They depend almost entirely for their information upon what their self-appointed leaders tell them and that is mostly *misinformation*.

While few people who expect to continue to live along the border will talk for publication, yet some recent events seem to justify the views here taken. This situation is really what justifies our expensive border patrol more than any fear of a repetition of the Columbus raid from across the border.

The number of Mexicans who have thus fled from their country during its time of stress and strain for their own personal safety may conclude that this is the country in which they will prosper most. There is really no way of knowing just how many Mexicans have thus crossed the border. Records can be kept at such places as El Paso, but when we understand that the dividing river may be forded in many places at certain seasons of the year it is seen how difficult a matter it is to keep accurate records. It is more difficult to determine how long these disturbances will last or how long these people will remain upon our soil.

Whether their stay be long or short there is every evidence that our permanent Mexican population in the United States is steadily on the increase—and probably in geometric ratios. When the European War will close we do not know; what its effects will be upon European immigration to the United States is entirely problematical. But in these days when we have been depending upon such immigration for our unskilled labor and after that source of supply has been cut off, there is a tremendous field of opportunity everywhere west of the Mississippi River for such people. The Mexicans are almost universally preferred over available Orientals and besides all that their coming is restricted by law and the "Gentlemen's Agreement." All of these conditions are elements in the invitation to the Mexicans to occupy the vacant ranks of unskilled labor.

The coming of these people provides not only a great responsibility but a

GREAT OPPORTUNITY

in showing to the Mexicans the right attitude and

winning them away from their superstitions and to Christ. Efforts of this kind will prove of immense value in strengthening the cordial relations which ought to exist between us and our sister republic south of the Rio Grande. As all know, these relations have been strained almost to the breaking point recently. These men who labor among us will return to Mexico either for brief visits or to live after they have accumulated enough to provide for their families for a time. In either case they will tell of their experiences and will be considered by their friends authoritative interpreters of the attitude of the American people towards the Mexican republic and its people.

MISSIONARY WORK

among the Mexican people whether born in New Mexico or Old Mexico is very difficult at first until suspicion is allayed. In towns where there is a strong Roman Catholic following efforts of this sort are liable to be blocked unless they are very persistent. In some towns the Mexicans will send their children to the public schools and the evangelical missions and the Christian Associations despite the maledictions of their priests. One thing that makes the work more difficult is the fact that the more ignorant Catholics are the more they are under the domination of their priests. These people, as we have seen, come largely from the peon class. Old Mexico is looked upon as a rock-ribbed Roman Catholic country but for sixty years that Church has been deprived by the law of Mexico of some of its most cherished privileges of other days. The ruling and educated classes, though they may die in fellowship with their Church, live in opposition to it. Those

who come to us must be dealt with tactfully, lovingly and persistently if they are to come into a common faith with us. There can be no question but that those who have been evangelized are more loyal to the United States than their neighbors. I know of no cases of such who are not entirely loyal. Therefore, missionary work among them is not only our Christian duty but our patriotic duty.

PROBLEM FOUR: Our Own Kith and Kin

VI

OUR IMPERIAL FRONTIER

THE frontier is an ever variable and vanishing quantity. As it recedes there is left behind it the populous and prosperous state. The frontier of yesterday is the great commonwealth of to-day. This transition is illustrated in a remarkable way in the case of Oklahoma. It was first opened to white settlement in the historic "rush" of 1889. In 1910 it had 1,657,000 people.

It is hard for the average easterner to realize the

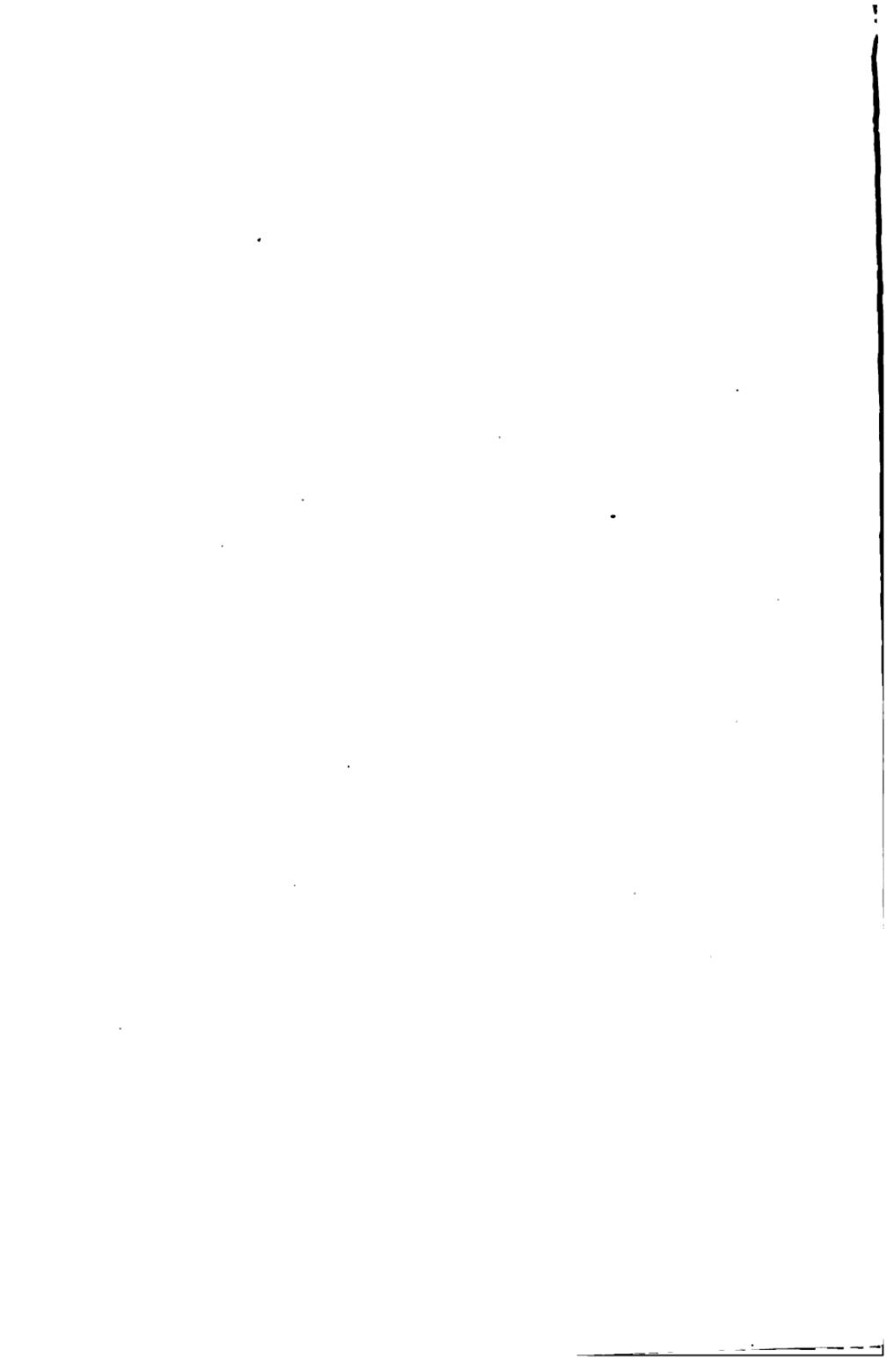
IMPERIAL IMPORTANCE

of our western frontier to our own country. He does not appreciate it because he does not know it. One cannot know the frontier by riding across it once or twice in a Pullman car. Especially is this true when some places are 150 miles from the nearest railway line. Many of our people know Europe much better than America. West of Chicago is terra-incognito.

It is safe to say that the average western man



Modern Light, Power and Irrigation Dam at Great Falls, Montana.



knows the east better than the average eastern man knows the west. This is not simply an idle boast ; there are reasons for it. In the first place most of the adults of the frontier of which I am particularly speaking were born and raised somewhere in the east. The great financial, commercial, industrial, political, educational and religious centers of the country are in the east. Many who were reared in the west received part or all of their education in the great institutions in the east. The greatest part of our literature, both periodical and permanent, which influences our western life and thought is published in the east. The western man of affairs must go east now and again while the eastern man, having all of these things at his own door, does not realize his need of becoming acquainted with the west. I plead for a greater and more sympathetic understanding of the west, not alone because of what it now is but because of what it is to be. The possibilities of which I shall speak are not only merely possibilities but probabilities which are being translated into realities before our very eyes. Oklahoma, already mentioned, is an example of this. This lack of understanding and

MISCONCEPTION OF THE WEST IS HISTORIC.

There has been a proverbial lack of sympathy for and belief in the possibilities of the west.

At the first general town meeting of Cambridge, Massachusetts, the town council was instructed to build a road to the west as far as it would be needed. At the second meeting, one year later, the council was severely criticized for building the road so much farther than it would ever be needed and thus wast-

ing the people's money. They had built the road eight miles !

One of the first missionaries ever sent to Chicago complained that that location could never be anything more than a swamp and that it would be a waste of missionary money to attempt to establish religious work there.

There was tremendous criticism in Congress and throughout the country of the conduct of the American commissioners who purchased the Louisiana Territory, thereby far exceeding their authority. President Jefferson for a time was influenced by this sentiment but finally favored ratification of the treaty. What a tremendous mistake and monumental blunder it would have been if this treaty had been rejected and the great Mississippi Valley continued to be controlled to this day by a foreign power !

A member of Congress proposed a bill setting aside as a permanent Indian reservation a tract of land comprising about what is now the state of Iowa on the ground that "no civilized white man would ever want to live as far west as that."

In the story of Captain Bonneville's western explorations as written by Washington Irving in his "Rocky Mountains and The Far West" the author sums up his findings in the final chapter as follows :

"Some new system of things, or rather some new modification, will succeed among the roving people of this vast wilderness ; but just as opposite, perhaps, to the habitudes of civilization. The great Chippewyan chain of mountains, and the sandy and volcanic plains which extend on their side, are represented as incapable of cultivation. The pasturage, which

prevails there during a certain portion of the year, soon withers under the aridity of the atmosphere, and leaves nothing but dreary wastes. An immense belt of rocky mountains and volcanic plains, several hundred miles in width, must ever remain an irreclaimable wilderness, intervening between the abodes of civilization, and affording a last refuge to the Indians. . . . The amalgamation of various tribes, and of the white men of every nation, will in time produce hybrid races like the mountain tartars of the Caucasus. Possessed as they are of immense droves of horses, should they continue their present predatory and warlike habits, they may, in time, become a scourge to the civilized frontiers on either side of the mountains; as they are at present a terror to the traveller and the trader."

These lines were written a few years after the author had made a personal tour of what is now Kansas and Oklahoma as recounted in his "Tour on the Prairies." No doubt Irving thought that his experience in the west qualified him for the ranks of the prophets. Present day facts, however, are rather upsetting to such a prophecy.

The journal of General Zebulon Pike is full of quaint speculations. He says that one great value of the western plains will be: "the restriction of population to certain limits. Our citizens being so prone to rambling . . . will, through necessity, be constrained to limit their extent on the west to the borders of the Missouri and the Mississippi, while they leave the prairies, incapable of cultivation, to the wandering and uncivilized aborigines." Another prominent public man said that Kansas could never be anything but "a grazing state."

Of Colorado's mining prospects one prominent journal said :

"Their mineral resources exist only in the imagination. Their agricultural resources do not exist at all. There is not a single good reason for the admission of Colorado. If it were not for a few mining prospects it would have no population at all. The people are a roving, unsettled horde of adventurers who are there because a state of semi-barbarism suits their vagrant habits."

In 1842 Senator McDuffie of South Carolina said with reference to the Oregon country :

"There are seven hundred miles on the western slope of the Rocky Mountains where rain never falls. I would not for that purpose (agricultural) give a pinch of snuff for the whole territory. If there were an embankment of even five feet to be removed I would not give five dollars to remove it, and enable our population to go there. I thank God for His mercy in placing the Rocky Mountains there."

In speaking of the same section the great Daniel Webster said that it was "fit only for the habitation of wild beasts and still wilder men. For myself I will never vote one dollar to develop or defend it."

Nearly every territorial increase that has been made to our country's domain has been opposed at first by a majority in Congress and to the very last in most cases by a considerable minority. Even the great westerner, Thomas Benton, did not believe that the whole country from the Atlantic to the Pacific could possibly be governed under one flag. He thought that there ought to be placed on "the rim of the Rocky Mountains an everlasting statue of the god Terminus."

Of course such men could not foresee the mighty bands of steel which bind the most remote sections of this country together.

When Secretary Seward proposed to buy Alaska he was greeted with shouts of derision from Congress, and the newspapers of the country vied with each other in piling vituperative epithets upon his unhappy head and in spilling their spleen and ink-stands in ridiculing that country. They called it "Seward's Folly," "Walrussia," "The Frozen Empire," "Icebergia," and the like.

The aspirations of the west towards growth and the development of its latent resources has ever been a favorite theme for those given to the language of ridicule and sarcasm. Dickens' "American Notes" (1842), followed by his "Martin Chuzzlewit," afforded much amusement on both sides of the water.

In 1871 a bill was before Congress to provide certain assistance to the building of a railroad through northern Minnesota to Duluth. It was in his speech on that bill that the Hon. Proctor Knott of Kentucky made himself famous. One writer commenting upon it says that "Duluth survived the sarcastic onslaughts of this oration but the orator did not survive." One professor of English in Minnesota often reads this to his classes as the finest bit of wasted sarcasm he knows of. This famous oration on Duluth may be found in almost any collection of famous orations. It is hard to select the best or to appreciate fully what is selected without reading the whole. However, here are some bits :

"I have never been thoroughly satisfied either of the necessity or expediency of projects promising such meagre results to the great body of our people.

. . . Hence, as I have said, sir, I was utterly at loss to determine where the terminus of this great and indispensable road should be until I accidentally overheard some gentlemen say, 'Duluth,' 'Duluth.'

. . . But where was Duluth? . . . I asked my friends about it and they knew nothing about it. I rushed to the library and examined all the maps I could find. . . . I knew it was bound to exist in the very nature of things; that the symmetry and perfection of our planetary system would be incomplete without it; that the elements of material world would have long since have resolved themselves back into original chaos if there had been such a hiatus in creation as would have resulted from leaving out Duluth. Etc., etc."

We cannot take the time to refute these misconceptions in detail nor is there any need. Suffice it to say but a few things. Civilization in Massachusetts has forged somewhat beyond the eight mile limits set for it by some of its earliest friends. Most of the people, even of the Back Bay district, will admit that Chicago is a considerable village—or will be when it gets its growth. Iowa has two and one-fourth millions of people and her farms produced \$783,488,000 in new values in 1917, ranking third among all our states in this respect. Oklahoma has more than a million and a half of people and is rapidly increasing, and in 1917 her farm products were valued at \$329,579,000, ranking twenty-third. In 1916 Oklahoma ranked first in the production of oil with 105,000,000 barrels to her credit.

In 1914 Kansas produced thirteen per cent. more wheat than any other state ever did before or since. She now ranks fourteenth in the value of her farm

products with \$399,844,000 to her credit. Colorado has produced billions from its mines and its agricultural yield is valued annually at more than \$150,000,000. Out of the Oregon country we have carved three states with a combined population of more than two million of the most enthusiastic citizens on the face of the earth. These three commonwealths produced \$350,000,000 in agricultural values in 1917. Rather expensive "pinch of snuff" !

I have sometimes thought what great fun it would be, if possible, to personally conduct a party composed of the ancient immortals whom we have just mentioned. How the town council of old Cambridge and the discouraged missionary of Chicago would rub their eyes in amazement at the populations teeming at those places and far to the west of their wildest imaginings. How surprised Irving and Pike would be at the productive and populous commonwealths now built on the very plains they affected to despise. Certainly Webster, McDuffie and Benton would be speechless at what they could now see on both the eastern and western slopes of those Rockies which seemed to them eternal and impassable barriers. Bands of steel now bind these two great slopes together but common interests have forged a still stronger tie.

Of Alaska it may be said that since purchased by the United States she has provided in wealth for our citizens over \$600,000,000, or over eighty times what was paid for that dominion. In all fairness to Alaska it should be also said that her development has just begun. Her fisheries produce \$25,000,000 per year. One copper mine is now producing at the rate of a million dollars per month. Vast and untouched de-

posits of coal are being uncovered and other resources too numerous to mention.

The people of Minnesota and Duluth can afford to laugh at Proctor Knott, as "He laughs best who laughs last," for, in the less than forty years that intervened between this speech and the census of 1910 we have seen the "Zenith City" grow from the nothing of Knott's time to a population of 78,466, showing an increase over the report of 1900 of 48.1 per cent.

Another thing that is hard for the easterner to appreciate is the

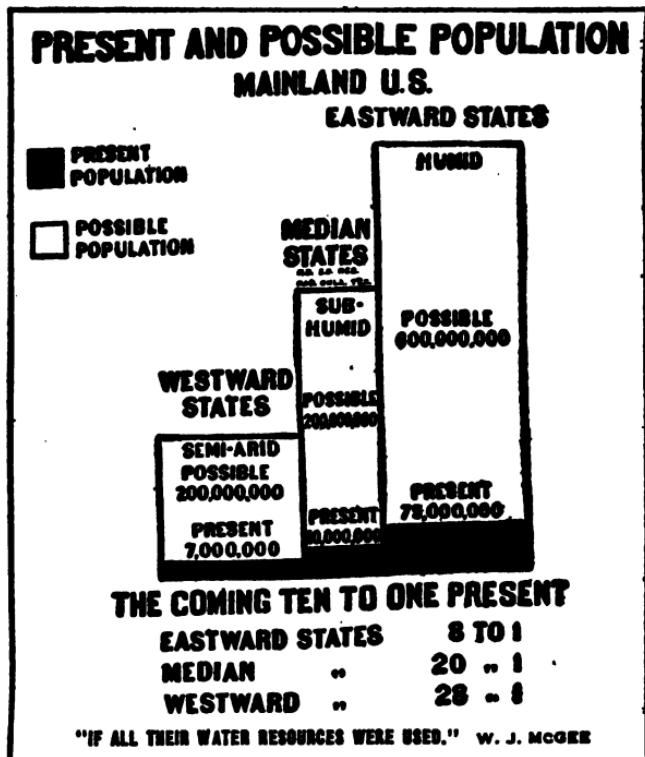
BIGNESS OF THE COUNTRY

and the consequent distances which separate various points. In assisting in the preliminary arrangements for a great Convention in Oklahoma City in 1908 we saw letters from people of the east who thought that Manitoba could not be very far from the convention city while others supposed that "side trips would be arranged from there to the Grand Canyon of Arizona." It is hard for many to realize that it is farther as the crow would fly from Texarkana, Texas, to El Paso in the same state than it is from Texarkana to Chicago. Many will not believe until they have laboriously figured it out that Omaha is nearer Philadelphia by some three hundred miles than it is to San Francisco, and that Omaha is nearer Portland, Maine, than it is to Portland, Oregon.

Many fail to appreciate the rapid growth of the western states in

POPULATION AND WEALTH.

In the decade from 1900 to 1910 there were only



Home Missions Only Beginning

Independent experts figure that 1,000,000,000 people will inhabit the United States in no longer time from the present hour than this hour is from the first settlement of the country. This probability is justified by the example of one of the republics of North America. If we had no more people per square mile than has volcanic little El Salvador, we should have more than 800,000,000. While our country is being "settled," home mission problems are exigent. Are we doing our utmost in shaping the home land of 1,000,000,000 souls?

five states east of the Missouri River which had an increase in population of more than twenty-five per cent. This despite the fact that the most of the immense immigration during that period landed at our eastern ports and only about five per cent. of all the immigration which comes into the United States finds its way to the states west of the Missouri.

On the other hand the seventeen states west of the Missouri line averaged 61.8 per cent. increase in population. The wealth of states is going ahead by leaps and bounds and is based upon the development of permanent resources which have not had as yet the fringe of their possibilities touched.

The center of population and wealth is moving west, not very rapidly, to be sure, but during the last census decade it moved twice as far as during the previous decade. New England is a great manufacturing center but for which of her industries does she furnish from within her own borders the necessary raw material? Where does New England get her gold and silver for her manufactures of jewelry and plate at Providence and elsewhere? Where does she get her leather for the shoe factories of Lynn and elsewhere? Where does she get her wool and cotton for the mills of Manchester, Lawrence and other cities? Where does she get the iron, copper, and coal so necessary for such a variety of industries? None of these articles and other important items that might be mentioned are produced in appreciable quantities in New England.

The west produces great quantities of all of the raw materials. In the raw state they are sent east for manufacture and then freight is paid back to the

west again on the finished product. Some day much of this raw material will be manufactured in the west to the great financial advantage of the people and then much of it will find its way in its finished form to the consumer of the east. Unjust discrimination in freight rates is largely responsible for its not being done now. It costs more now to send freight from San Francisco to Albuquerque or Denver than it does to send it right through those cities to Chicago. Some day this matter will be remedied. It should be remembered that such matters as freight rates are now controlled largely by and in the interests of eastern people.

Another consideration with reference to the future of the west is the

TYPE OF MANHOOD

and womanhood that is found in the west. The east should not be jealous but rather proud than otherwise of what the west is in this particular. Should parents be jealous or proud of their children? It is but natural that the most virile sons of the east should go west. Here is a farmer's family with a number of sons. As the parents get ready to pass on it is realized that the old farm can support but one family—if that—and that the other children must seek homes elsewhere for themselves. The same illustration often holds good in the case of a business or professional man, especially in the smaller cities and towns. It is necessarily the more aggressive, resolute, self-reliant of the young men who thrust out into the world to try new scenes and paths. In the west "every tub stands on its own bottom" and people care little who your grandfather was—or that

you had one. The supreme question is, Can he make good? There is something splendid in the pride of ancestry that obtains in the east but there is also a mighty appeal to the man of the west in the thought that he is not simply a descendant but that he may *be an ancestor* of the coming great families of the west.

America is the melting pot of the world and the west is the melting pot of America. People of various racial strains from all the states of the east and people from all the countries of the world are mingling their lives in the west and there is less of social or national prejudice in the west to prevent such intermingling.

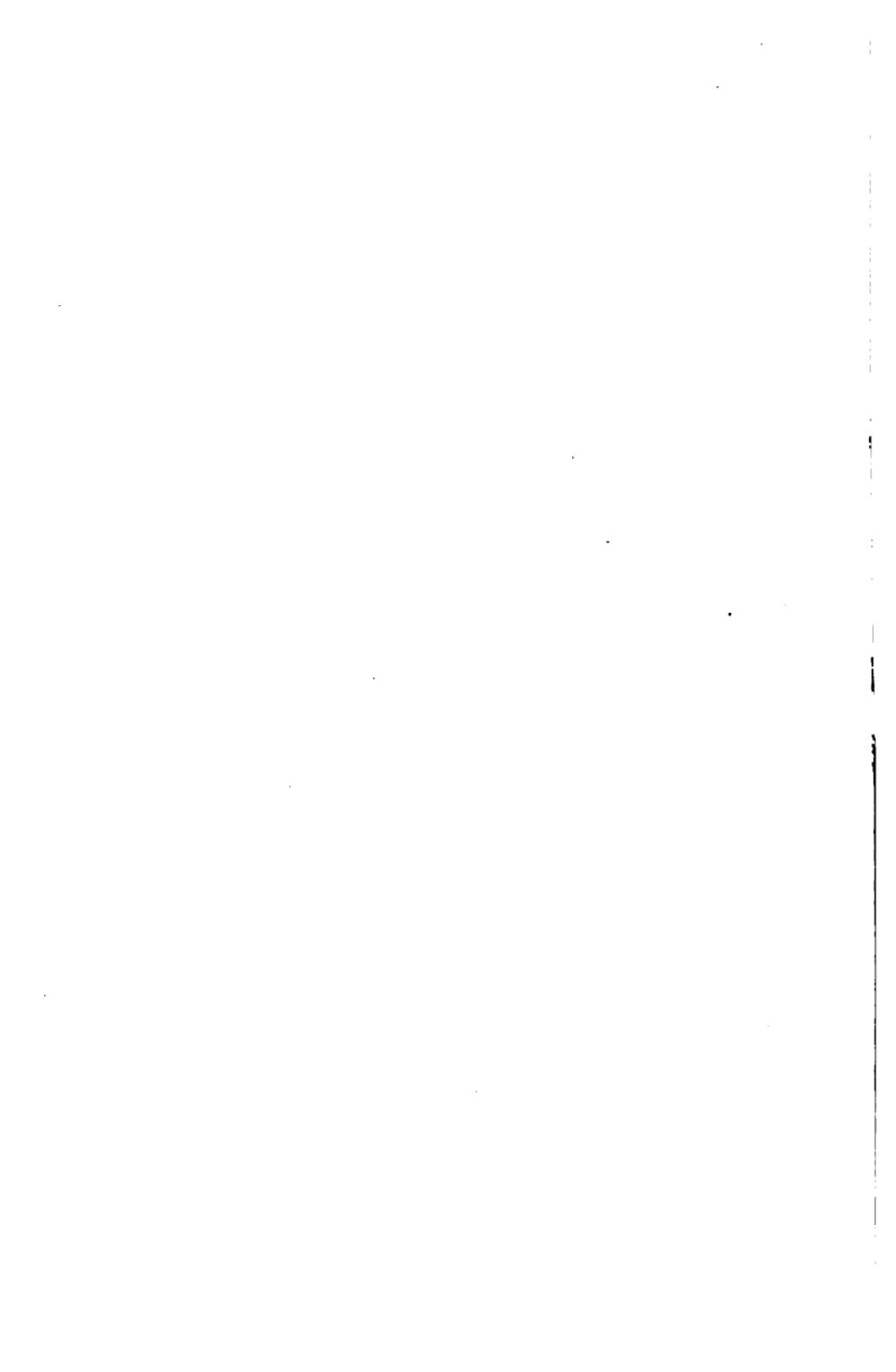
This process of amalgamation is likened to the process of making steel. The ingredients are put into a crucible and subjected to great heat. For a time there is considerable sputtering and bubbling as the materials are being fused into one. At just the right moment the blower turns on a mighty blast of air and the impurities are driven off. Then again the operator turns the white-hot metal into the molds waiting to receive it and the resultant is ingots of the finest quality of tool-making steel. It is thus that the strongest products of the states and nations are meeting on our frontier. There is some confusion and friction in this commingling of these diverse elements, but if now, at this psychological moment, we shall provide adequate channels for the operations of God's spirit He will breathe over and through this struggling mass of humanity and the impurities and dross will be burned out and driven off. The resultant will be the finest type of Amer-



This "Spud" Cellar will Store Forty Cars of Potatoes. For Several Months a Frontier Church Worshipped Here.



Corn Palace, Mitchell, South Dakota. A Unique Monument to a Great Crop. All Designs are Worked with Corn.
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ican and Christian manhood that the world has ever seen.

The man of the west may be short on morals and religion, but he is long on dynamic power. It is just here that the east can and should make its largest contribution to the upbuilding of the west. The east can help to Christianize these mighty forces of the west so that its impact on all life shall be for God and His coming kingdom.

The suns of summer seared his skin ;
The cold his blood congealed ;
The forest giants blocked his way ;
The stubborn acres' yield
He wrenched from them by dint of arm,
And grim old Solitude
Broke bread with him within the cabin rude.
The gray rocks gnarled his massive hands ;
The north wind shook his frame ;
The wolf of hunger bit him oft ;
The world forgot his name ;
But mid the lurch and crash of trees,
Within the clearing's span
Where now the bursting wheat heads dip,
The Fates turned out a man.

IMPERATIVE CALL TO SERVICE

While having some duties in other states my most intimate official relations at present are with the following seven of our western states : Kansas, Colorado, Wyoming, Montana, North Dakota, South Dakota and Nebraska. In order that I may illustrate certain features of our work I present herewith some statistics with relation to our work in the five most frontier states of this group.

MEMBERSHIP—GAINS IN TEN YEARS

<i>States</i>			PERCENTAGES ¹					
	<i>1905</i>	<i>1915</i>	<i>By Bap- tism</i>	<i>In Other Ways</i>	<i>By Bap- tism</i>	<i>In Other Ways</i>	<i>Of Losses</i>	<i>Of Net Gain</i>
Colorado,	10,142	15,495	8,708	12,827	85.8	126.5	159.	52.7
Wyoming,	715	1,760	1,141	1,162	159.4	162.7	175.	147.5
Montana	1,792	3,625	2,475	2,635	138.1	147.	183.	102.3
N. Dakota,	3,820	6,044	3,436	2,599	89.6	68.3	100.	58.2
S. Dakota,	6,127	8,295	4,508	3,634	73.5	59.3	97.	33.7
Averages and totals,	22,596	35,219	20,268	22,857	109.3	112.7	143.	78.8

Some of these figures are worthy of special attention. It has always been supposed by some of our eastern friends that the growth in our churches on the frontier was due most largely to the fact that such large numbers were received by letter from the east. We are thankful, of course, for all the many valuable workers who have come to us from our eastern churches. Much as we regret to do so we must, however, also say that the high altitude, high freight rates, the high cost of living or something of the sort has seemed to make it difficult for many others to bring their church letters with them. Whatever the reason their religion has not been of the sort that would survive transplanting.

These statistics are based upon the annual reports of the Conventions in each state for ten years and reveal certain facts :

1. That the increase by letter from all regions has not kept pace with the losses, being 30.3 per cent. smaller.
2. That the total additions by letter and in other ways is only 3.4 per cent larger than the increase by baptism.

¹ All percentages calculated on basis of membership in 1905.

In this connection it should be noted that a large portion of the additions under this head came from the churches within the same state or region. Therefore the additions to the churches in these states which came from east of the Mississippi River are much smaller than the increase by baptism. Recent survey of the states on the Pacific Coast found that 70 per cent. additions of the preceding year came as the result of revivals.

3. That the net growth in these states is decidedly encouraging. There is an average church membership increase in the five states of 78.8 per cent. for the ten years or an average annual net increase of nearly eight per cent.

Such results would seem to warrant an increased investment in these growing states. The average growth in population in the same states for the last census decade was 57.3 per cent. Our growth in membership has thus been 21.5 per cent. greater than the increase in population.

Some people have thought that the homestead entry was a thing of the past. That that is not true is shown from the following facts taken from a letter to me from the general Land Office bearing the date of October 21, 1916, and giving the number of land entries in but four of these states; also the number of acres covered by the same:

	FISCAL YEAR 1915		FISCAL YEAR 1916	
State	Number of Entries	Area in Acres	Number of Entries	Area in Acres
Colorado . . .	9,899	2,489,974.51	11,477	2,900,270.45
N. Dakota . . .	2,071	326,862.62	1,506	223,192.20
Montana . . .	16,146	3,500,268.31	14,486	3,318,450.89
Wyoming . . .	3,030	679,677.16	5,380	1,305,017.56
Totals . . .	31,146	6,996,782.60	32,849	7,746,931.10

During the governmental year closing June 30, 1917, the rate of filing was just about maintained. There were in these same four states 30,431 filings covering 6,953,357 acres.

In fact in Montana alone there have been about 100,000 land entries since the last census was taken. Of course there will be some failures before these families prove up and get title to their claims. However, it costs from fourteen months to three years of time and from seven hundred to a few thousand dollars to prove up on each of these claims before any sale may be made or even mortgage loan secured upon it. It is not likely, therefore, that any one will go to this expense of time and money unless he expects to live on the claim himself or that some one else will want it enough to reimburse him for what it has cost. In other words it is reasonable to expect that every filing for a complete homestead means ultimately a family, for though some claims will be abandoned, towns will spring up to supply the needs of those who remain and their population will more than keep up the average of a family for every homestead taken. It is estimated that for every hundred people who settled upon farms in a new country twenty-seven locate in towns to supply their needs.

To be sure not all of those who file on land come from outside of the state. Many of them go from older towns where we have good churches and in so doing create a double problem. They weaken the home church and demand a new organization and privileges in the place to which they go. A pastor in a growing city, where we have a fairly prosperous church, wrote me: "When the three year homestead

law was enacted, we lost about seventy members, most of them very active." This is but typical of what is taking place everywhere. Sometimes churches which had been self-supporting are thrown back again upon their Home Mission Boards for support.

Though the future of the whole country is certain each family looks upon its venture as an experiment. Everything demanded by modern life must be created. The land must be cleared of sage and perhaps levelled for irrigation. Fences and buildings must be built, horses and machinery purchased, roads constructed and schoolhouses and other public buildings provided. All these and other improvements which are already provided and paid for in older communities, are a constant drain upon the financial resources of the settler in the experimental stage all at once.

It is in this period that they must have help in the erection of meeting houses and in the sustaining of pastors if we are to make these commonwealths Christian. Money spent in these formative years will do much more than larger sums spent years later when the moral and spiritual life of the community has "taken its set" in an unfavorable way.

The formation of sentiment of the people into a Christian commonwealth is much easier than the reformation of such a commonwealth after it has been once neglected. Where we let the saloon and the gambling hell get control of a field it is very much harder to turn them out than it would have been to have kept them out in the first place. In one place that I visited some years ago at the time of the opening of a reservation, there were eighteen saloons with gambling houses attached running night and day. Although the bona fide population could not have

exceeded two hundred there were ninety-two females in houses of ill-fame that had a license to do business.

If we neglect these, our own kith and kin, during this critical period when they are striving to pay the price of the redemption of the prairies, is it any wonder that in their struggle for mere physical existence they sometimes forget God?

In one county in one of my states the population has more than doubled in the last five years, there being now more than 12,000 people. Our own denomination has, at this writing, thirteen organized churches in that county with 260 members, and yet there is not a church building of any denomination in the entire county. Many other instances might be given of a similar sort—but these are typical—showing the unmet needs which exist on every hand in these states which are yet in their pioneer stage.

Despite all this these people are giving in a most heroic way from their limited resources for the propagation of the gospel at home and abroad. For example, let us compare four typical mountain states with the three states of the east in which the largest of all of our great accumulated fortunes are held. We find the following:

PER CAPITA OF MONEY RAISED			
States	Home Expenses	Benevolences	For all Purposes
Montana	\$16.—	\$1.15	\$17.23
Idaho	12.07	1.32	13.65
Wyoming	12.63	1.05	14.62
Colorado	8.42	1.34	10.34
<hr/>			
Average	¹ 12.21	1.26	* 13.95
New York	\$10.22	\$1.63	\$13.12
Pennsylvania	8.22	.91	10.40
Massachusetts	12.16	1.69	15.19
<hr/>			
Average	¹ 10.20	1.41	* 12.90

¹ Does not include Sunday-school expenses.

² Does not include "miscellaneous" expenses.

These figures are taken from the Baptist Year Book of 1915 and while they refer to only one denomination there is no reason for thinking they are radically different from what would be revealed from the study of other denominations.

Taking a more populous coast state with more settled conditions we quote from a Baptist paper in February, 1917 :

"The Baptists the country over averaged \$9.62 per capita for local expenses. Southern California Baptists average \$12.70. The Baptists the country over give \$2.08 per capita to missions and benevolence ; Southern California Baptists give \$5.75. The membership of the convention has grown from 13,929 in 1911 to 21,576 in 1917."

VII

"WESTWARD THE STAR OF EMPIRE"

IT is needless for us to discuss or to recount here the historic movement of our people westward. We may take that for a demonstrated fact but many cannot realize the extent to which that same movement is being carried on before our very eyes in the present days. Many have assumed that there was no longer an American frontier and that the cowboy and all the traditional concomitants of his day were as much a thing of the past as the dodo. On the contrary he is still with us, though, as mentioned elsewhere, much of his former pictur-esquefulness is passing away.

It has often been conceived also that the west was peopled by those who were "wild and woolly" or such as had utterly failed to make good in their eastern homes. Many cannot understand how any one from the east really worth while could deliberately choose the west as a place for his permanent abode. However, Dr. Scott Nearing in a recent article in *Science (Literary Digest*, November 6, 1916) pointed out the fact that while 91.6 per cent. of all the people mentioned in "Who's Who" were born east of the Mississippi River, many of them have "gone west." He says that 8.5 per cent. of the people of this volume were born west of the Mississippi River but that as many more have migrated to

that section so that 16.8 per cent. now live there. To quote :

"There seems to be no question but the great men of the present generation have been moving steadily westward. The older parts of the country produced them, but they have persistently found their way into the newer parts. Some critics will contend that this is merely another way of saying that the opportunities of the new territory brought out the latent abilities of those who went there. While such a view may have some justification, the fact cannot be lost sight of that while the west was gaining so persistently the east was as steadily losing."

Whether you like it or not there are many things in the modern trend of events which indicate that for many years to come an ever increasing proportion of population and influence will drift westward.

Our great railroad magnates are far-sighted men. They do not build their roads "for fun." In the past few years the transcontinental roads already in operation have been spending millions in the west to reduce grades and curves and shorten distance. The Southern Pacific spent \$6,000,000 to bridge Great Salt Lake in order to shorten its distance forty miles and reduce its grades 1,500 feet. The Denver and Rio Grande has spent millions of dollars to reduce its grades over the Wasatch Mountains. The Great Northern and the Northern Pacific systems have spent other millions for feeders under the masterful leadership of the late J. J. Hill. The Milwaukee road has finished its line to the Pacific Coast at enormous expense and other systems are contemplating building to the same objective. Still other roads are double tracking their systems and all of these

things point to the expectation on their part of great development in the west and still greater traffic.

Certain things must be borne in mind as we consider the prospect for the future development of the Frontier. Many look upon the mountains as so much absolutely waste land. But it is in the mountains that most of the inexhaustible treasures of gold and silver and other precious and semi-precious minerals are found and mined. More than that there is going to waste in the mountain streams enough energy which, if properly harnessed, would drive the industries of the nation.

One of the greatest barriers to transcontinental railroad traffic is that of the great mountain system, but the Milwaukee engineers made those barriers solve their own problem for they are generating electricity from those streams beside which they run sufficient to haul all their trains for 440 miles more swiftly, economically and safely than can be done by steam-driven locomotives.

The details of the story of this achievement read like a fairy tale. When these trains reach the top of the divide going either way the power is turned off and most of the descent is made by gravity. In addition to this what is called the regenerative brake system is used and the movement of the train down the mountainside produces almost enough electricity to replenish the supply consumed for the journey up grade. It actually costs the Milwaukee Company less to operate its trains over this great mountain barrier than it does to run them on a level. The total cost of the net amount of power consumed is only one-half cent per kilowatt hour at most. Lest

some one think that it is worse than a fairy tale I quote from the *Literary Digest*, November 6, 1916 :

"The locomotives are so constructed that on reaching the top of a grade the engineer may brake his train down hill by reversing the motor, the air brakes to be used only in case of emergency. This changing of the motor in the locomotive will transform it at once into a dynamo, which will be operated by the weight of the train as it descends the mountains. Thus will be generated the same quantity of electricity as the motor would consume in pulling the same load up hill. The current will be fed into the trolley wire above, to be added to its store of energy."

Since the above was first written the following official announcement has been made by Mr. C. A. Goodnow, assistant to the president of the Milwaukee system :

"Success of the electrification already completed has been so phenomenal that the electrified line will be extended through the Cascade Mountains to the Pacific Coast," said Mr. Goodnow. "Surveys for the extension have been made and the improvement will be completed as soon as possible. The outstanding feature of the success of our electrification is the ease with which heavy freight trains are handled on mountain grades. Five trains of about sixty-two cars each are moved daily each way across the mountains by the big electric locomotives and we estimate that four hours are saved by each train on every one hundred miles. These heavy freight trains make fifteen miles an hour on the steepest grades and there are no stops for coaling and watering the locomotives."

This achievement is also a parable ; when rightly

understood and properly utilized, some of the greatest hindrances to the carrying out of the will of God become the mightiest engines of His power. If it be God's will that our frontier—and the whole world for that matter—shall be conquered for Him, He will provide the means with which it may be done when we are ready to do it.

In speaking of the development of the vast water power of the west I must not fail to mention its adaptation to the homes in several of these newly settled regions. Here again, lest I be charged with exaggeration, I prefer to quote from the sober *Popular Mechanics*:

"To those who are accustomed to paying the usual city rates for electric energy, the condition which has been brought about in towns and rural districts along the Snake River in Idaho by the Minidoka power and irrigation project is no doubt novel. At Rupert, Idaho, a public high school is heated and lighted electrically. Altogether, however, the town, which has a population of about 1,000, now uses 1,600 horse-power in its homes and stores.

"In houses which have cost only a few hundred dollars to erect it is not uncommon to find electric stoves, ranges, washing and sewing machines, and other appliances. The same is likewise true in some other towns and in the country for miles along the river. The farmers not infrequently turn their grind-stones and operate separators and other machines by power. And this is all because of the cheapness of hydro-electric energy.

"The state is said to have more than 200 separate electric pumping stations in operation, which together are reclaiming tens of thousands of acres."

IRRIGATION

The norm in life along certain lines is determined by the overwhelming predominance of characteristics. If that is true we must admit that the normal method of agriculture is by irrigation, for it is indisputably a fact that more people on this planet live off the products of irrigation than by the crops produced without its aid.

It was perhaps more true of the ancient world than now. In fact it is impossible for us to get the full force and correct interpretation of many Biblical passages unless we understand that they refer to irrigation. Unfortunately the translators of the King James version, which was for nearly three centuries our standard, knew nothing of irrigation and so missed much of the significance of these passages.

From Genesis to Revelation a knowledge of irrigation is assumed, as it was the only system of agriculture known to the writers of the sacred books of the Bible. It would seem that both in the Old and the New Testaments the word translated river was in the originals rather an artificial stream than a natural river in our modern sense. It might not sound as euphemistic to our esthetic tastes to speak of the "irrigation ditches which make glad the city of God" but it might be truer to the thought of the writer than the prevalent King James translation of Psalm 46:4. A careful study will reveal many other passages where the imagery is based upon the fact of irrigation.

It is more than likely that future years will see a greater preponderance of irrigation than obtains now. It is once more coming into its own. Although irrigation was practiced hundreds of years ago by

the aborigines of the southwest, it is scarcely more than half a century since any of our Anglo-Saxon Americans took seriously to it. Since then there has been a constantly increasing trend in that direction though many people in the eastern half of the United States still refuse to consider it as superior or even a competitor of former methods. However, the use of irrigation is not only rapidly increasing in the west but it is gradually extending the sphere of its influence eastward. A new and large government irrigation enterprise is now in contemplation in Kansas. Recently the Chamber of Commerce of the United States (*Literary Digest*, December 23, 1916) declared that "practically all agricultural crops can be grown more successfully on irrigated lands than otherwise" and also that "the average production of almost every agricultural product on irrigated lands exceeds that of non-irrigated lands by ten to fifty per cent."

At any rate in the last twenty-five years the acreage under irrigation has increased from about three million to about fifteen million acres. The total annual valuation of products from these lands is now about \$250,000,000 or twenty-seven per cent. of the total crop production of the United States. When it is remembered that our most conservative experts declare that we have in sight opportunities for increasing our present acreage between three and four times and that the bulk of that farming is now on the extensive rather than by the intensive methods, we can readily imagine that the time will come, and that soon, when the value of irrigated products in the United States will exceed that of non-irrigated products. It is also to be borne in mind that while the value of the yield per acre in

the eastern half of the country is not increasing rapidly (in some places it is decreasing) the value of the per acre yield on irrigated lands can be largely increased by intensive methods as soon as the economic condition of the country and the increase of population demand it. A quotation from the article just mentioned :

"Throughout all times the inhabitants of the desert have been men of force and originality both in thought and endeavor. Their civilizations have ever been marked alike by material and mental accomplishments. It was no mere coincidence that this was true of the Arabs who overran Spain as of the Babylonians, who blazed the way of civilization, for their freedom of thought and initiative in action was bred in them by the vastness and solitude of their environment.

"So in our times we are building in our arid regions an empire of irrigation that embodies the spirit of progressive democracy. It is no mere accident that irrigated regions have set the pace in all manner of intelligent agricultural production and distribution. Nor is it by blind chance that in the main the states of irrigation are among the lowest in illiteracy and the source and mainstay of to-day of most of the reforms in our social, economic and political life. For irrigation is that wonderful thing, the creation of life from death, and making glad the waste places of the earth."

This intensive cultivation by irrigation can support a much larger population than any similar acreage of non-irrigated lands. In the former sections one hundred acres is a small farm while in the latter, when conditions demand it, forty, twenty, ten and

even five acre tracts are all that one family needs or can profitably care for.

The question may be asked just here as to whether there is any demand for the lands that are being opened to settlement in the west. Some years ago I was one of over 38,000 people who registered for the privilege of drawing lots to determine our turns of filing upon 6,000 claims, and many of them of doubtful value. At the Colville Reservation drawing in the state of Washington in 1916, over 90,000 registered when there were only 600 farms involved, and so it has been in all the drawings in recent years.

As to the capacity of these states to take in population let me quote another :

"The westward states, with 1,200,000 square miles, would contain 200,000,000 souls if 167 lived on each square mile. The median states, with 600,000 square miles, would contain a population of 200,000,000 if 333 lived on each square mile. The eastward states, with 1,200,000 square miles, would contain a population of 600,000,000 if 500 lived on each square mile.

"It has been estimated that if Texas were a sea and France an island in its midst, France would be out of sight of land in all directions. If Texas were as densely populated as Rhode Island, it would contain a population of 135,487,800.

"Hon. James Bryce has prophesied that by the close of the present century North America will contain one-half of the civilized population of the globe."

DRY FARMING

The possibility of development of agriculture in the west does not lie wholly alone along the lines of irrigation. The comparatively new science of "dry farm-

ing" also has to be reckoned with. It has achieved much and has still greater promise for the future. In the future this science will dominate the economic situation in ten of our western states. It was estimated by experts in 1906 that of the 600,000,000 acres of public lands in the west there were only 70,000,000 which were of such unchangeable desert conditions as to be untillable. It is estimated that 300,000,000 acres of these lands may be developed by dry farming. In addition to this great area there are the other vast areas of similar lands in grants to railroads and for school purposes and those great tracts of privately owned grazing lands.

Staggering claims are made as to the possibilities of dry farming by those who claim to be experts in this science. One has said that, properly utilized, the region from the Missouri River to the summit of the Rocky Mountains could be made to feed the population of the entire world. Another has said that "the new methods of dry farming will soon mean more to the west and the whole country than even irrigation." Take away from these estimates all that is due to enthusiasm and exaggerated optimism, and there can be no doubt but there are tremendous possibilities lying along the line of this endeavor.

The chief principles involved in dry farming are deep plowing and thorough pulverization of both the soil and the subsoil. Then the subsoil is packed by specially constructed implements while the top soil is left loose and continually loosened after each rain. This enables all of the moisture of the rains and melted snow to penetrate into the earth instead of running from the hardened surface and to be retained where needed instead of evaporating and being lost.

Certain advantages of this system appear :

1. When this science is better understood and its processes perfected it may be adopted and adapted to many states now standing high in our agricultural records. It will greatly increase the yield of many crops in all parts of the United States.

2. It is possible in many sections where there is neither sufficient water for irrigating large tracts nor for dry farming to combine the two processes, using the previously impounded water only at critical times but more sparingly than where irrigation is practiced.

3. There are the vast tracts where this system alone can be employed because of lack both of available streams for irrigation and sufficient rainfall for other methods.

4. This process even partially perfected makes possible the raising and feeding of cattle which, in turn, will greatly enrich the land.

In one of our western states twenty-nine different products raised by dry farming took first prize over as many similar exhibits produced by irrigation.

Two hundred bushels of potatoes, per acre, fifty-five bushels of wheat, sixty bushels of oats and twenty-three tons of sugar beets, which sell from five to six dollars per ton, are some of the known records of dry farming. Squashes weighing twenty pounds and cabbages weighing thirty-five have also been produced by this system.

In Kansas one year the average crop of wheat was twelve and three-fourths bushels per acre by the old methods, while the average yield of wheat in the same state and year by dry farming processes was thirty-seven bushels per acre.

A remarkable case came under my own observation

in the panhandle of Oklahoma some years ago. One fall a farmer decided to plow and sow a forty acre field to wheat. He plowed but two acres and then for some reason changed his mind. He knew nothing about dry farming, but being a careful farmer he kept his disk going to cut down the weeds that sprang up on the plowed portion the next summer. Unconsciously he was following the instructions of the dry farming expert. The following fall he plowed the whole forty and sowed wheat. So strikingly different were the stands on the two portions that he had the ground measured, the yield kept separate and the results sworn to by himself and witnesses. The two acres plowed first yielded forty-one bushels per acre while the yield on the balance was only fourteen and one-half. The land was all exactly alike and almost as level as a parlor floor.

In fact so successful have been the experiments of the dry farming principles in some sections that farmers having irrigation canals and water rights in working order, have abandoned them declaring that they could do better with less expense by the dry farming processes.

There are some reasons why dry farming has not already been adopted to a larger extent than it has :

1. It is not fully understood and details must be adapted to various conditions prevailing in different sections. Not always has the experimenter been wise enough to know how so to do before failure crushed him out of the endeavor.

2. Farmers, especially the older ones, are the most conservative people in the world when it comes to the adoption of any new system. I have seen them look with doubtful eyes over the line fence at their

neighbor's much better crop and sagely intimate that there was some other reason than dry farming to account for it.

3. Another reason why dry farming has not been developed faster and greater progress been achieved is that we have not as yet felt the pressure of necessity.

4. Again dry farming is not an easy way. Success is accomplished only by eternal vigilance and indefatigable industry. "Tickle the soil and it will smile with crops" is true, but that tickling process must be an almost continuous one.

5. Because of the greater ease of the old methods the farmers in the dry belt are likely to "gamble" with the weather. There will be an unusual rainfall one year at just the critical season and their neighbors raised good crops with the old methods. So the next year they "run the risk" of the same thing happening again, though they well know that failure of rain means failure of crops and that an unusual rainfall coupled with dry farming methods will give them a doubly increased yield.

Gradually the lessons are being learned and the younger men are taking hold and working out some of the unsolved problems of dry farming and the future is big with promise to our whole land because of it.

GROWTH OF THE WEST

Think of the absurdity of shipping the live stock of the west by the hundreds of train loads to eastern abattoirs where it must be fed and watered en route and kept from freezing at enormous cost. Then after it has been slaughtered, it is returned to the place

of its origin as fresh meat in refrigerator cars or in various forms of the canned product. Freight had to be paid both ways—on the raw material going east and on the finished product ready for the consumer going back west. Roughly speaking, the cost of this double freight might be saved to the western consumers and western industries might be built up at the same time. When the process originated the west could not "finish" its stock for the market, but now with the spread of irrigation and the increase of alfalfa and various grain crops this is no longer impossible. Meantime, however, the eastern packers got such a grip on the industry as is hard to break loose.

Western hides and wool are mostly sent east and that portion of the finished product needed to supply the demands of the west is reshipped back, making double freight charges again.

Why should the wheat of Montana be shipped to the mills of Minneapolis and shipped back to Montana again as flour? Montana has more undeveloped water power than any state in the Union, and if this power is not situated close to convenient mill sites it can be transformed into electricity and delivered two hundred miles away at one-half cent per kilowatt hour.

In our school days we used to read the mournful dirge-like words :

"The mill will never grind again with the water that has passed." This was true in the old-fashioned mill where the water was applied directly to the wheat. This theory, like many another, has been upset by modern invention. There are thousands of streams all over the mountains of the west which

have such a rapid fall that power houses could be erected every mile, or at least every few miles. The water having done its work on one turbine has an undiminished flow back into the main stream where a little below it can do the same thing over again. This accumulated power can be transmitted by high tension wires many miles either up or down the river or entirely out of the valley and across several ranges of intervening mountains and concentrated on some great city far away.

Moreover, all this water is practically unwasted by this repeated harnessing of its energy, but flows on out of the cañons and irrigates the plains and makes them blossom as the rose.

Moreover, the impounded water in all the great irrigation reservoirs can be made to generate great quantities of electricity while it is on its way from behind its dam to the irrigating canals.

WESTWARD STAR

More and more the west is working out its own economic and industrial independence of the east. There are many things which for unsurmountable natural reasons the west will always buy in the east. Formerly almost all of the cotton products were manufactured in New England. This is no longer true as the thousands of the noisy spindles of the south bear testimony. There are some industries for which the west provides much of the raw material produced in the whole country and for the complete manufacturing of which she has her abundance of concomitant necessities. The time is surely coming when she will supply her own needs and in some instance ship large surpluses of the finished product.

MONTANA

is big, exceeded in size only by Texas and California of all the states of the Union. She has a greater area than several of our most populous states of the east which aggregate over 20,000,000 of population, and she has greater natural resources than all those states combined. Montana has a population at present of something like 700,000. Population is coming by leaps and bounds. During the two fiscal years of the government ending June 30, 1916, there were 30,632 homestead entries in Montana covering 6,818,-719.2 acres. Since the last census was taken there have been over 100,000 homestead entries, covering over 29,000,000 acres.

THE MINERAL WEALTH

of this state is beyond computation. Mr. C. F. Kelley, vice-president of the Anaconda Mining Company, states that :

"Since the beginning of the copper industry of this state there has been dug out of the bowels of the earth, principally in the Butte hills, 6,164,489,052 pounds of copper, 405,189,265 ounces of silver and 3,931,926 ounces of gold with a total valuation of \$1,983,828,097."

STOCK GROWING

has long been one of the great industries of Montana. To say nothing of supplying their own local markets 173,936 head of cattle were shipped to markets outside the state in 1915. Undoubtedly this state, as is the case with all other great range states, is undergoing a transitory period of this industry. Soon or late the great ranges will be largely broken up and

the cattle will be raised on these new 640 acre range homesteads as provided by the Ferris Act. It is believed that when the adjustment is made it will make Montana a greater beef producing state than she has ever been. Many more, but smaller herds, will accomplish this result.

Montana has for many years been the chief sheep and wool producing state of the Union. In 1915 she produced 28,682,000 pounds of raw wool worth \$7,-302,437. This industry is also undergoing changes similar to that which is affecting the growth of cattle and for similar reasons. However, the character of much of the surface of Montana and the high prices for sheep and wool make it certain that here also a more intelligent, careful and intensive cultivation of sheep will produce enormously increased results.

AGRICULTURE

It will be surprising to many that Montana boasts more of her agriculture than of any other form of wealth. It was as long ago as 1910 that the value of the agricultural products of Montana exceeded in value for the first time the output of her mines. Since that year the value of her agricultural products has far surpassed the value of her production of metals. She has, however, as yet, only touched the fringe of her agricultural possibilities. With less than one-eighth of the tillable lands of the state now under cultivation, Montana now stands twelfth in the production of wheat among all the states of the Union. She has a similar position with regard to the various other products.

To-day Montana is raising annually seventeen times as much wheat as sixteen years ago (33,800,000 bush-

els), fifteen times as many bushels of oats (31,200,000 bushels), ten times as many potatoes (6,600,000 bushels), and eighty-six times as much corn (1,960,000 bushels).

The production of these various staples per acre compares favorably, to say the least, with that of any other state. See the Year Book of the United States Department of Agriculture. With a record of an average of fifty-two bushels of oats per acre she stood first among all the states. The same was true with her record of 22.5 bushels of rye and practically so with her record of 26.5 bushels of wheat per acre and she tied with Maine for first place with 155 bushels of potatoes per acre. Her wheat yield is nearly twice the average for the whole United States, that being about fourteen bushels per acre.

There are various irrigation enterprises at various stages of completion which when fully operative will irrigate 954,924 acres. As these are all government projects they are sure to be carried through despite the fact that they call for the expenditure of the enormous sum of \$35,828,020. These figures do not include irrigation enterprises undertaken by private capital, under the Carey Act, which already cover 250,000 acres with water, to say nothing of several smaller enterprises which are contemplated.

It must not be thought that Montana is shut up to irrigation in its agricultural possibilities. Thousands of acres of land are producing bounteous crops of staple products under dry farming and the possibilities are almost unlimited along this line.

To sum up the present actual situation in Montana with regard to agriculture it may be stated that the United States Department of Agriculture credits

Montana with having produced \$86,000,000 in products in 1915 and \$121,000,000 in 1916, an increase of over forty per cent. in one year. According to this report Montana, which is forty-fourth in population among our states and territorial dependencies, is already twenty-ninth in the value of these products, surpassing by nearly forty per cent. Maine, her nearest New England competitor, and also several other eastern states.

WYOMING

Wyoming is another instance of a western state which is little thought of in connection with agriculture which has long since looked upon this industry as her chief asset. Our Agricultural Department's report, already referred to, credits Wyoming with having made an increase in the value of her products between 1915 and 1916 from \$25,000,000 the former year to \$36,000,000 the latter, a growth of forty-four per cent. in this one year. Fiftieth in population among our states and territorial dependencies she ranks forty-second in the value of her agricultural products. Again it may be said that only the outer fringe of her possibilities in this respect have been touched. During the two governmental fiscal years of 1915 and 1916, 8,410 land entries were made covering 1,984,694 acres and as in other states the new Ferris lawmaking provision for the entry of a whole section of 640 acres will greatly accentuate the movement to take up land in Wyoming.

Allow me to quote some statements from Senate Document 391 (1916) pertaining to Wyoming :

"For instance the official figures of the state auditor of Wyoming show that in 1899 there were cattle

grazing on our ranges to the number of 311,629, while in 1909 there were 792,797 head. The number of sheep returned for assessment in 1899 was 2,130,143 and in 1909 the number was 4,878,125. The aggregate assessment of cattle and sheep in Wyoming in 1899 was \$7,211,843, while in 1909 it was \$23,276,523, an increase of 300 per cent." . . .

"This state has an area of 98,000 square miles. Its area is equal to the combined area of New Hampshire, Massachusetts, Rhode Island, Connecticut, Maine and Pennsylvania, and these states have 15,000,000 population. Wyoming has a population of 150,000. If we take the old countries, Wyoming has an area equal to England and Switzerland combined, and they have a population of 35,000,000.

"Wyoming, with a population of one and a half persons to the square mile, furnishes a wonderful object lesson of the resources of our so-called arid land.

"Tabulated in concrete form, as compiled from United States geological surveys, state geological reports, and official expert investigations, the state has the following undeveloped resources :

35,000,000 acres public lands, \$3	\$ 105,000,000
10,000,000 acres irrigable lands, \$20	200,000,000
11,000,000 acres forest lands, \$300	3,300,000,000
8,000,000 horse-power, \$100	800,000,000
20,000,000 acres oil deposits, \$500	10,000,000,000
1,500,000,000 tons iron ore deposits, \$1	1,500,000,000
424,000,000,000 tons coal deposits, \$0.10	42,400,000,000
1,500,000 acres phosphate lands, \$500	750,000,000
Metallic ores, gold, silver, copper, estimated,	1,250,000,000
Other mineral deposits, asbestos, mica, graphite, sulphur, soda, gypsum, alum, clays, building stone, etc., estimated at	1,000,000,000
Total	\$61,305,000,000

"We have the best scientific authority for the different items and amounts stated in the above table and in the few cases where estimates are made they are very conservative. Coal, the largest item, is estimated at ten cents per ton.

"Now note, Wyoming with \$60,000,000,000 worth of known natural resources, is only one of ten states of the arid and semi-arid region, each with inexhaustible resources of varying character. If we could approximate the sum total of these resources, the figures would stagger the imagination and irradiate the visions of the most optimistic American."

That this is not wholly a dream may be learned from the fact that under date of January 27, 1917, the United States Geological Survey credited the Wyoming-Montana oil field with the production of 6,300,000 barrels of oil during 1916, being an increase of fifty per cent. over the preceding year. It should be said also that the bulk of present oil development is in Wyoming.

Perhaps I can do no better than to give some general quotations from Senate Document No. 391, 64th Congress, 1916.

There are ten so-called desert-land states concerning which it is said:

"These facts will show that instead of our natural resources being in danger of exhaustion they have hardly been touched, and in fact, can never be exhausted as long as the earth's crust remains and the orderly processes of nature continue."

OIL

"The well-defined oil areas prospected and exploited in the middle west, the mountain states and

the Pacific slope already show enough oil to supply the whole world for fuel, illumination and lubrication, at least for 5,000 years and probably for twice that period. The investigations of the United States Geological Survey demonstrate that there is no more danger of oil resources becoming exhausted than of our rivers becoming dry.

"Wyoming alone, where the oil resources have hardly been touched, has 23,000 square miles of well-defined oil territory, an area greater than many of our states."

IRON ORE

"Some of the iron ore in the Sunrise Group of iron mines in Wyoming has been demonstrated by diamond drill explorations to contain over 250,000,000 tons of high-grade Bessemer ores, and only a small part of the iron belt has been opened to exploration. The company has eighty mines and is operating only five or six of these, from which it is taking about a million tons annually. In other parts of the state there are enormous bodies of iron ore that remain untouched. In this respect as with all native mineral deposits the west is the storehouse of the nation. Enormous areas of iron deposits that are untouched exist in Colorado, Utah, New Mexico and other mountain states. Some of them will not be needed or utilized for a thousand years."

PRECIOUS METALS

"In Donaldson's History of the Public Domain he reports the production of gold and silver from 1848 to 1880 as aggregating the sum of \$1,980,463. All of this value but about one million dollars he says

was extracted from the public land states and only comprises gold and silver. . . .

"To-day the mineral production of the arid-land states is the marvel of the age. The mineral production of the country now amounts to over \$2,000,000,-000 annually, most of which is contributed by the western mountain and plains states. To-day the country has no adequate conception of the gigantic mineral resources of the arid land, and yet their development in most of the mineral elements has but just begun."

COPPER

"The copper resources of the west are now so immense that the normal supply of copper is larger than the demand, and within the last ten years many low-grade mines have been obliged to shut down.

"As to silver it has been a drug on the market since the gold standard was established, and only the richest silver mines can be worked at a profit.

"As a matter of established fact, there never was a time when the visible metallic resources of the arid-land states were so abundant, and scientific exploration has determined that these natural resources are practically inexhaustible for centuries to come in the ordinary course of nature."

WATER POWER RESOURCES

"The amount now available comparable to the cost of steam installation is estimated by the hydrographic branch of the Geological Survey at 37,000,000 horse-power, and the amount prospectively available at 75,000,000 to 150,000,000 horse-power.

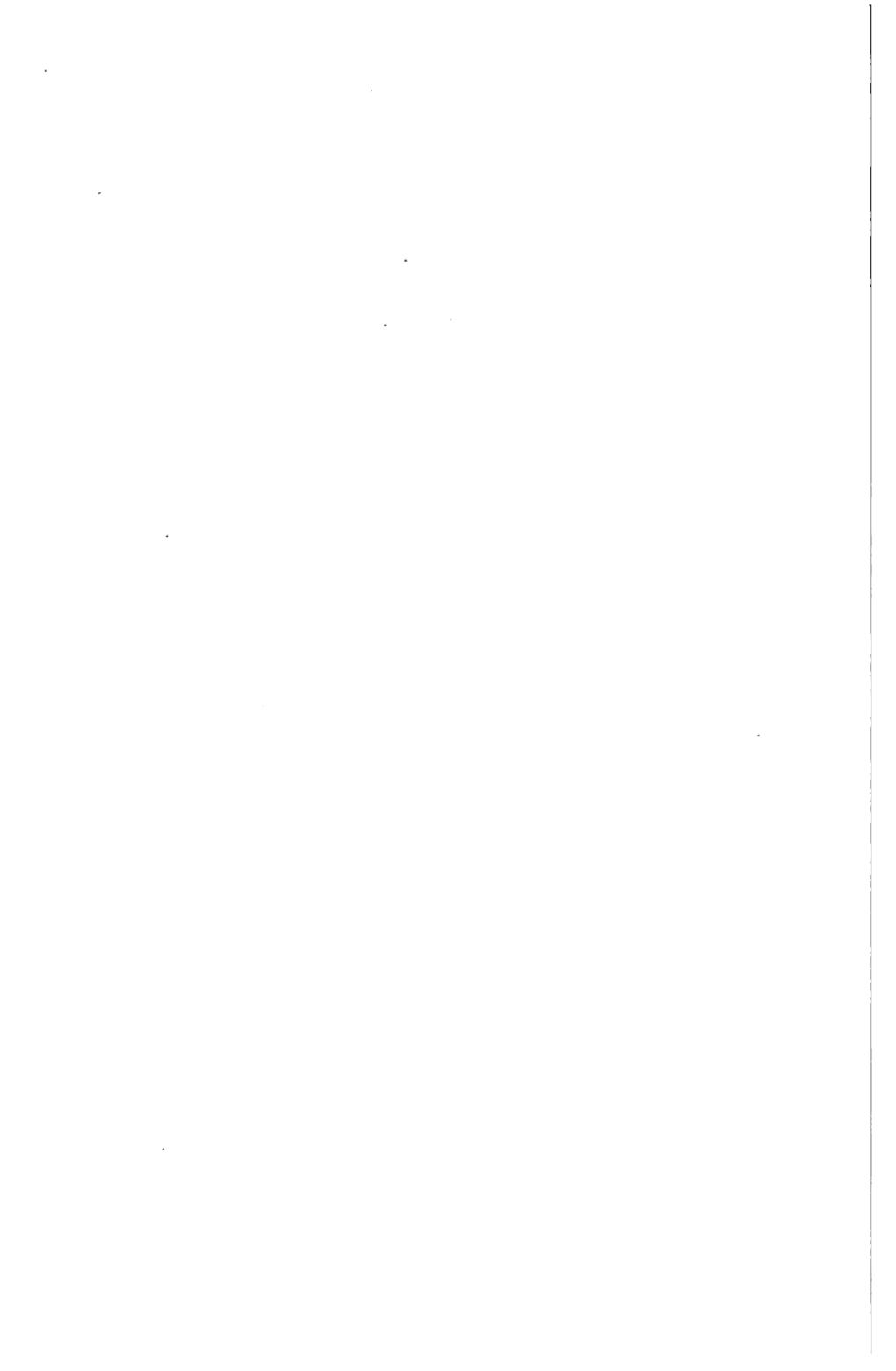
"The 37,000,000 horse-power to-day available, of



Montana Cattle. First Prize 1915. At Helena, Spokane, Portland
and Denver.



Sixty-six and one-half Bushels of Wheat per Acre.



which only fifteen per cent. is in use, exceeds the entire mechanical power now in use by this nation and would operate every mill, drive every spindle, propel every train and boat, light every city, town and village in the country.

"The western land states at a fair estimate have 50,000,000 horse-power of the west, which if it could be utilized and capitalized, would be worth \$10,000,-000,000. The use of electrohydro power is among the most recent and most rapid of our industrial developments.

"The existence in the west of inexhaustible value of the precious metals, and the vast deposits of iron, oil, coal, phosphates, etc., the prime factors of the world's commerce and industry, makes the utilization of this power of vital necessity in the development of the west and the prosperity of the whole nation, and yet we are using one per cent. of this power in the arid states."

THE RANGE LANDS

"These lands are to-day the most valuable asset of the American people, and under proper laws every acre of the range and desert lands will be settled up, used and occupied. . . .

"In the latter year (1909) I made an investigation as to grass conditions in Wyoming, which is the largest open-range state in the Union, and found that this state was not only pasturing twice as many sheep and cattle as ten years before, but that the range stock was in prime condition; also that this state of facts was true of other range states." . . .

"Broadly stated, the ranges of the west can be made to produce 200 per cent. more cattle, sheep and

horses by putting these ranges into grazing home-steads of 640 acres each and giving the individual American citizen a chance to make a home in this region.¹

"There is now a world-wide shortage of meat products which promises to continue indefinitely. The American people have been educated to look upon farm values according to the capacity to produce corn, wheat, oats, potatoes, etc. To-day fortune points them to the grass ranges and their products. Just note for a moment what these products are—sheep, cattle, horses, hogs, hides, pelts, wool, butter, cheese, milk, and dairy products, chickens, eggs, etc. These products can and will be made just as profitable (probably more so) to the American settler as the raising of wheat, corn, etc., of which there is sometimes an overproduction, while in the meat element we are not likely to reach the normal demand for the next twenty-five years if we are ever able to overtake it.

"Indeed the problem of meat has largely alarmed the wisest experts, for while the population of the country is rapidly increasing, the number of cattle is diminishing. Within the last twelve years the population has increased twenty-five per cent., while the beef supply has shrunk twenty-eight per cent., making a shortage at both ends. These facts emphasize the importance and the value of the resources of our western grass ranges which most of the people of the east regard as merely desert wastes of no interest, except as picturesque stage settings of a cowboy story on a moving picture film."

¹This is just what was done by the Ferris Bill in December, 1916.

IRRIGATION RESOURCES OF THE WEST

"Director Newell of the Reclamation Service says that \$200,000,000 is now invested in the irrigation works of our arid areas, and that we are watering only 13,000,000 acres, using less than twenty-five per cent. of the water available for irrigation. This shows that we have unused water resources sufficient to reclaim 40,000,000 acres more. At \$100 per acre these lands under irrigation would be worth \$4,000,-000,000. As time goes on and these lands are more fully developed into fruit, alfalfa and sugar-beet farms, their value is increased from \$300 to \$1,000 per acre.

"As our government engineers estimate that from seventy-five to eighty per cent. of all the water in our western streams goes to waste in freshets and floods, and that we have only begun to impound these waste waters in reservoirs and catchment basins, some idea of our future reclamation resources can be gained, as well as the wonderful transformation scenes that will some time be enacted in this arid land.

"The most splendid civilizations of remote antiquity have been established in desert regions. The remains of ancient cities in the valleys of the Nile and the Euphrates are impressive object lessons of their former greatness, wealth and material prosperity, all attained by the development of irrigation enterprises, and yet these regions, in mineral and industrial resources, had nothing comparable to our American public-land states."

"California with its oil and wine, Colorado with its gold and silver, Arizona and Montana with their wonderful copper mines, Idaho with its minerals and its fruits, Oregon and Washington with their forests,

fisheries and farms, are but illustrations of the productiveness of this empire, extending from Nebraska to the Pacific Coast and from Mexico to British Columbia. This area includes every variety of climate, soil and product known to the tropics, the temperate zones and regions of snow and thick-ribbed ice."

CHARM

Another thing that has always added to the population of the west is the indefinable charm and variety of its climate, scenery and the very atmosphere which seems to cling to that region. The poetical and prose writers of the world have exhausted their vocabularies in their vain endeavor to portray its beauties. The great mountains, streams and glaciers give one a breadth of conception which is difficult to obtain elsewhere. Its barren rocks and brown mesas to the uninitiated may seem but a dreary waste, but learn to know and interpret their moods, and the tints of the sunset glories are seen to go through the entire gamut of color until they fade away and are swallowed up in the darkness of night.

While the fresh air treatment may be as beneficial in the east as in the west it is easier to take it in the west. The great number of cloudless days in some sections, the dry and bracing atmosphere make one want to be in the open. Business or family reasons may compel a westerner to live in the east, but if he has lived in the west long enough to know and love it, he never ceases to pine for its broad expanses and stimulating optimism.

The very difficulties of the west challenge us to our best endeavor and the consciousness that in some degree we are engaged in really creative work and

"building on no man's foundation" thrills one's very being.

I love to ride where the trail runs wide
 Along the high divide,
Where the sun shines bright with dazzling light
 O'er hills on every side ;
Where the day is long and the wind blows strong
 From the pine-clad mountains' crest.
And I feel at home, though all alone,
 On the great hills of the west.

My heart mounts up in the rich glad hope
 Of years like this to come,
And my thoughts reply to the coyote's cry
 And the rattler's whirr and hum.
The day goes on like a wild sweet song
 Till the dusky night comes down,
And I throw my bed at my horse's head
 Out where the hills are brown.

'Tis a life that thrills and I love the hills
 When the royal autumn comes,
Where fear is unknown though I ride alone,
 For my horse and I are chums ;
Then a health to him who rides the range
 By sun and storm caressed,
For the days are long and the wind blows strong
 On the brown hills of the west.

—*Halcyon Goodrich Morgareidge.*

VIII

PECULIAR PROBLEMS OF THE FRONTIER

THE east has its religious problems, God knows, and we are not unmindful of them as we write of the problems of the frontier. Some of the problems overlap or are accentuated in the west.

One of the most serious of these problems is that of the

RELIGIOUS "HAS BEEN."

It is no credit to the Christianity of the east that so much of it will not stand transportation across the Rocky Mountains or that it will not keep in the high altitudes of those mountains. Prominent and active church officials, deacons, stewards, elders, vestrymen, trustees and others move to the frontier and frankly say, "I've served my time at such things and now I'll just take a rest." How often we have seen such on Sunday mornings take their dog and gun and their friends to the mountains for a day of sport. "Oh, it is the only day we have for such things, you know." The old joke of, "Good-bye, God, we are going to Arizona," has entirely too much truth in it. These "has beens" are of about the same value to the Church that "has been" eggs are to your cake.

Others have no deliberate plan to forsake the Church

but moral laxness, Sunday sports, the weakness of the Church, the general religious carelessness and the unpopularity of religion tend to wean them away from the Church. If these who have tasted the love of Christ turn to the flesh-pots of Egypt, what can we expect of others?

The west has its

RACIAL PROBLEMS.

These terrible, homicidal revolutions in Mexico are driving thousands across the border. The religion of many of these ignorant people is little better than paganism. One woman had had poor luck with the lottery in Mexico and she related that as a last resort she took the image of her patron saint and hung it down in the well by a cord with the promise that he would stay there until she drew a prize. Her triumphant glee was unconcealed when she told that at the next drawing she won a prize.

The writer can vouch for the truth of this story which occurred under our own starry banner. In one of the small cañons in the mountains the few inhabitants depended largely upon an arroyo for irrigation. This is a river bed that is dry most of the year. Rain in the higher mountains had been scarce and the sun was burning up their crops despite their prayers to their patron saints. Finally the head of a certain family took the image of his patron saint and hung it out in the sunshine to punish it for not sending rain.

MORMONISM

is morally, religiously, socially and politically a festering sore. With devilish cunning it has bound

together in one inseparable bundle the domestic, commercial, political and religious fortunes of its devotees. By use of the boycott and other unscrupulous methods it holds the outward loyalty of many who have in reality lost all faith in its spiritual power. One woman in our own home expressed her disgust with Mormonism, but said : "Here I am the mother of seven children, I cannot read nor can I write, I have no relatives outside of Mormonism. If I should leave the Mormon Church all of my children would be taken from me and I could not earn a living for myself."

Under such conditions it ill becomes us to sit in harsh academic judgment as to what she ought to do until we have made a sacrifice for our convictions equal to that we would require of her.

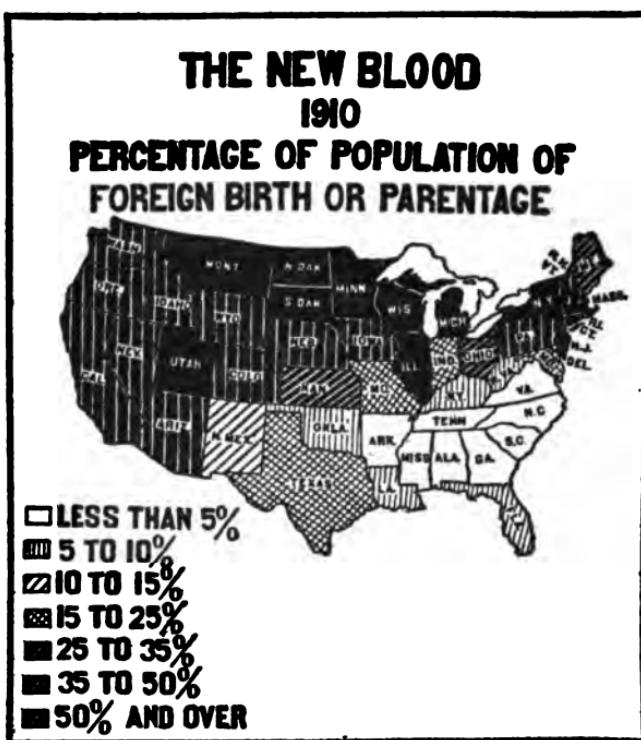
ORIENTAL IMMIGRATION

is alarming our people on the Pacific Coast. In the last seventeen years about 7,000 Hindus have come and only about 100 have returned home. There are about 50,000 Chinese and about the same number of Japanese. In January, 1914, the Secretary of Labor and Commerce asked Congress to restrict Asiatic immigration. In Oregon probably not ten per cent. of the Orientals have heard the Gospel. In California there are twenty-seven counties with an average of 200 Orientals in each and absolutely no religious work among them. There are forty Chinese temples and many Buddhist temples and some Mohammedan places of worship. Worse than all that many of our own American people have been converted to Oriental cults, faith and philosophies. Witness the Point Loma and other colonies.

Our European immigration presents problems which are serious enough, but they, in time, become Americanized, while the Orientals, because of mutual race antagonisms, rarely do. Most of them, until Christianized, remain foreign in laws and customs, as well as in religion. We allow them to continue their female slave traffic and to maintain opium dens which debauch our own sons and daughters.

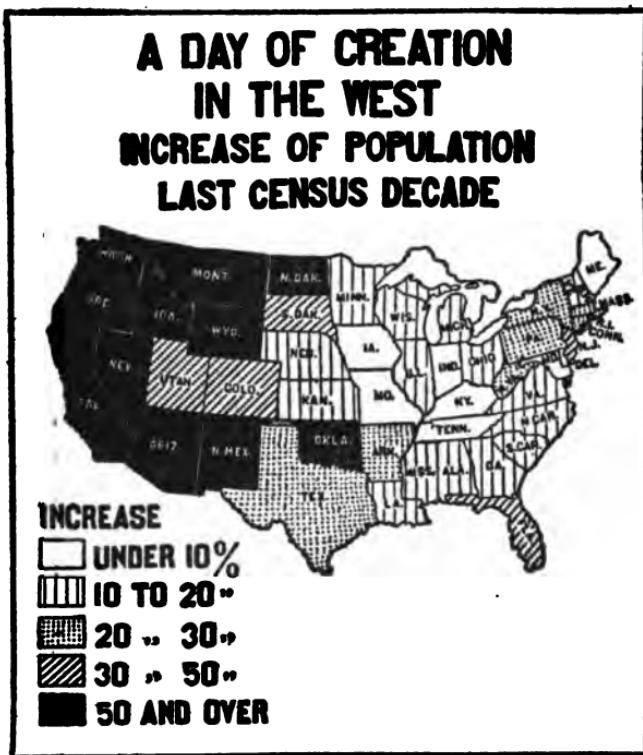
One of our workers relates the following :

"A Japanese preacher in a coast state was asked why he was not preaching in Japan where there were so many more of his people. He replied that after his conversion and preparation he returned to Japan to do so, but was asked by a former friend, whom he had met in America, to come to a remote part of Japan to help him refute the Jesus doctrine that was being preached by some American missionaries, for, he said, 'You know I lived in America several years myself, and I never heard of this Jesus God and know it cannot be so.' He then concluded that it was his duty to return here and, as far as it lay in his power, make it impossible for his countrymen to say that they had never heard of Jesus."



The Newest Americans a Majority

In fourteen States they are a majority now; in eleven others they are from more than one-third to one-half. That is counting only the foreign-born and their children. If grandparents and great-grandparents were counted they would be a majority everywhere in the North and West. Counting only the foreign-born themselves, there are enough, if so distributed, to replace every man, woman and child in twenty-one whole States. If those with foreign-born parents were added they could repeople ten other more populous States. Thus placed, the immediate foreign stock would elect sixty-two of the ninety-six United States Senators. In a multitude of industries they are the vast majority of the workers.



**Frontier Problems More Intense Than
Ever Before**

The old West was slowly settled by wagonloads of comparatively homogeneous people. The new West is being swarmed over by trainloads and shiploads from the ends of the earth. Irrigation, drainage, opening of Indian reservations, division of great ranches and sense of last chances intensify current occupation. Some day there will be no frontier, but for the next few years the most active frontiers of the planet are on our western slopes. It is now or never in making Christian the foundations of civilization there. What are you doing about it?

A significant fact about these Orientals on our coast is that in San Francisco a larger percentage of the Chinese are members of evangelistic churches than of the white people. This shows what might be done for the Orientals if our own people were thoroughly evangelized.

The west has a small proportion of the total foreign population of the United States. But that, in some of the states, the proportion of this foreign population to the balance is larger than for the whole country is little understood. The bulk of our foreign immigration has for years been settling in the northern states east of the Mississippi but so is the bulk of our native population there. It is not usually known that Minnesota has a larger percentage of her population of foreign birth and of foreign or mixed parentage than has any other state. In thirteen of the most pioneer states west of the Missouri, excepting New Mexico, we find 13.7 per cent. of the population of the United States while in those same states we find 18.8 per cent. of all the foreigners of the United States including those of foreign parentage. It will not answer the need to say that there are so many more foreigners in the east and that therefore we must stress our foreign work there. There is a larger percentage in these frontier states and they are having their proportionate influence there in determining what is to be the religious future of these great commonwealths. The real situation is not represented by these figures, as that entirely omits all consideration of the Mexicans who are counted as natives because here for several generations but of whom thousands are religiously more out of touch with us than real foreigners. They are alien to evangelical religion. Indeed the United

States Census Report for 1910 gives the percentage of those of foreign birth and of foreign or mixed parentage in New Mexico as only 18.5. Counting these three classes as foreign this same authority gives the following interesting figures :

Percentage of foreign population in entire United States,	39.4
Percentage of foreign population in New England States,	59.7
Percentage of foreign population in Mid-Atlantic States :	
New York, Pennsylvania and New Jersey	55.2
Percentage in Mountain States : Montana, Idaho, Wyoming, Colorado, New Mexico, Arizona, Utah and Nevada	41.8
While in Minnesota the same percentage is	72.1
And in North Dakota it is	71.5

THE SUNDAY LABOR

problem is a serious handicap. There are many towns in the west which would have no existence except that they are necessitated by railroad traffic. They are therefore of an almost exclusive railroad population. Sunday is all the same as any other day. Even if so disposed they have little opportunity for attention to religious duties.

The cattle and sheep on the ranges need the same attention on Sunday as any other day. Mines, mills and smelters, as a rule, do not differentiate between Sunday and the other days of the week. The live stock, mining, railroad and related industries include large sections of the population of the frontier. But that is not all. The great bulk of the agricultural population of the frontier lives upon irrigated land. This irrigation proposition is, as a rule, not an individual but a community affair. Each one under a certain ditch must take his water in turn. When his turn falls on Sunday he must irrigate his burning crops or wait until his next turn which might be fatal for his results. Somebody must use the water on Sunday as well as on the other days.

THE FIELD AND THE FORCES BY STATES

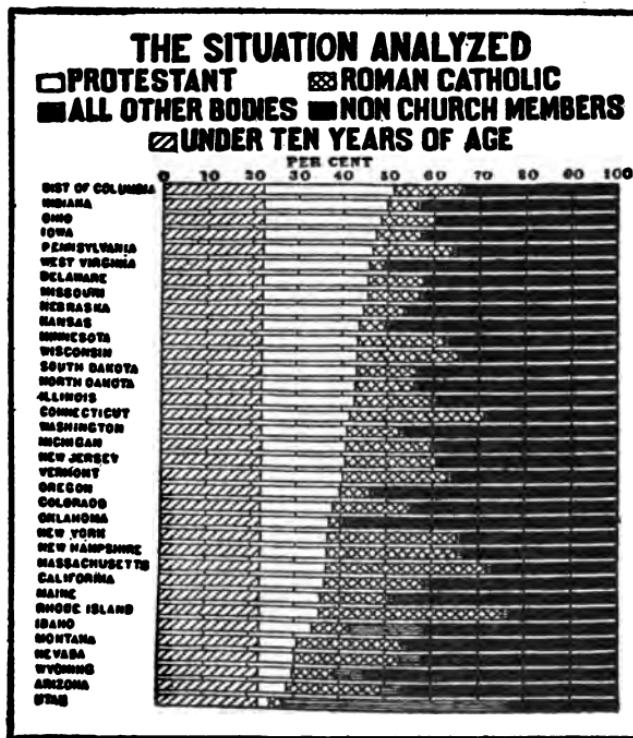
PROTESTANT CHURCH MEMBERS
 ALL OTHERS



"IS THIS COUNTRY CHRISTIANIZED?"

Not Half Done to Date in Any State

Although the apparent blackness of the situation suggested is variously shaded by the facts shown in the other chart, the fact remains that all the people not in the white battalions ideally and ultimately ought to be there. Otherwise our faith is not all that we claim for it. The black and white on this map represent not square miles, but people. Look intently at such States as California, Montana and Utah until you get vivid vision of souls and of social structure. Pennsylvania, New York and even New England cry aloud: "Come over into Macedonia and help us."



Classes of People Churchwise

Most showings as to the unchurched secure startling effects by ignoring the fact that 22 per cent of the people are under 10 years of age. The above diagram is from the United States census bulletin, with this vital correction. Here the little ones do not swell the ominous black. Nevertheless, they are our first care and mightiest responsibility, the very material for reinforcing the white battalions. If you count out of the darkness also our Roman Catholic fellow citizens, there remains at the right hand an awful column of church blankness. At best America has an appalling fraction of "the non-Christian world."

There is the problem of

"SCATTERATION."

Wyoming had an even fifty per cent. increase in its population during the last census decade but even now has only one and one-half persons to the square mile. Almost half of the population is in towns of 1,000 or more population each. So the strictly rural population averages less than one person to two square miles. Nevada, despite its increase of ninety-three per cent. the last decade, now has an average of only .8 of a person on each square mile. Oregon has 33,000 school children, to say nothing of adults, in districts wholly without religious privileges. In South Dakota out of a population of 700,000 only about 75,000 can in any sense be called urban. It will not meet the needs of the situation to say that there are so few in a place that it will not pay to undertake religious work among them. Where does Christ, anywhere, put a price or valuation upon a single human soul? He sent His disciples to give the Gospel to "every creature" of whom these scattered multitudes are a part. Jesus nowhere limits our obligation to those in considerable groups.

ABSENTEE OWNERSHIP

is not only a problem; it is a peril. Our frontier mines are not only in small towns but many of them are entirely away from settlements of any kind. The environment is not of the best for the rearing of a family and the school facilities are not up to standard. The wealthy mine owners live in near-by or even distant cities to give their families the advantages which are denied nearer the mines. As a

rule he is not at all interested in religion or he will give his money to rearing of great cathedrals in the city where he lives. These cathedrals are not needed except for purposes of display. At the same time he is often deaf to the religious needs of the men and women who are digging these same dollars out of the ground for him. The Colorado Fuel and Iron Company, which employs 8,000 in its mills at Pueblo, Colorado, and other unknown thousands in its mines throughout that section, is wholly owned in New York City. Undoubtedly this is one of the underlying causes of their frightful industrial disturbances. When the chief proprietor of the great enterprises came upon the ground and personally saw the actual conditions he did much to alter conditions and soothe savage feelings. Had he lived there probably these conditions which caused the unrest would never have existed.

We hear a great deal these days about the problem of

OVERLAPPING

on the frontier. The charge is made by business men in more settled communities that there is needless waste, duplication and friction because of the unnecessary multiplication of churches in the west. That there is some truth in this charge we must frankly acknowledge but that there is as much as some declare we firmly deny. Long-distance observers of this, as well as of many other problems, are very prolific in remedies and "cure-alls." The more intimate one becomes with the actual problem in the attempt at first hand solution, the less sure he is of certain of the proposed remedies.

The same business men will share in the conduct of a bank in a small town where there are already others but in which there is no church at all. One bank could do all the business of all the others at less percentage of overhead charges and with greater efficiency. Two or three railroad spurs extend parallel for many miles, their rights of way joining each other. They tap the same country and at each town maintain separate depots and forces where one line could do all the business, maintain a better right of way, release the balance for crops and reduce expenses and at the same time increase efficiency and satisfaction.

A transcontinental train stops at a small frontier town of three hundred people and the tourist sees four church spires and at once draws certain deductions, the chief one of which is that the town is overchurched and another that he will not contribute any more of his hard-earned (?) money to home missions. There are certain facts that he has left entirely out of his calculations. One is that likely there are more people in the irrigated section about the town than in the town itself. Another is that the distribution of churches is about as follows : one Roman Catholic, one Swedish Lutheran, one Mormon, one German Baptist, and one English Methodist. This or some other equally unassimilable combination makes any scheme of federation impossible. Race and language are often impassable barriers.

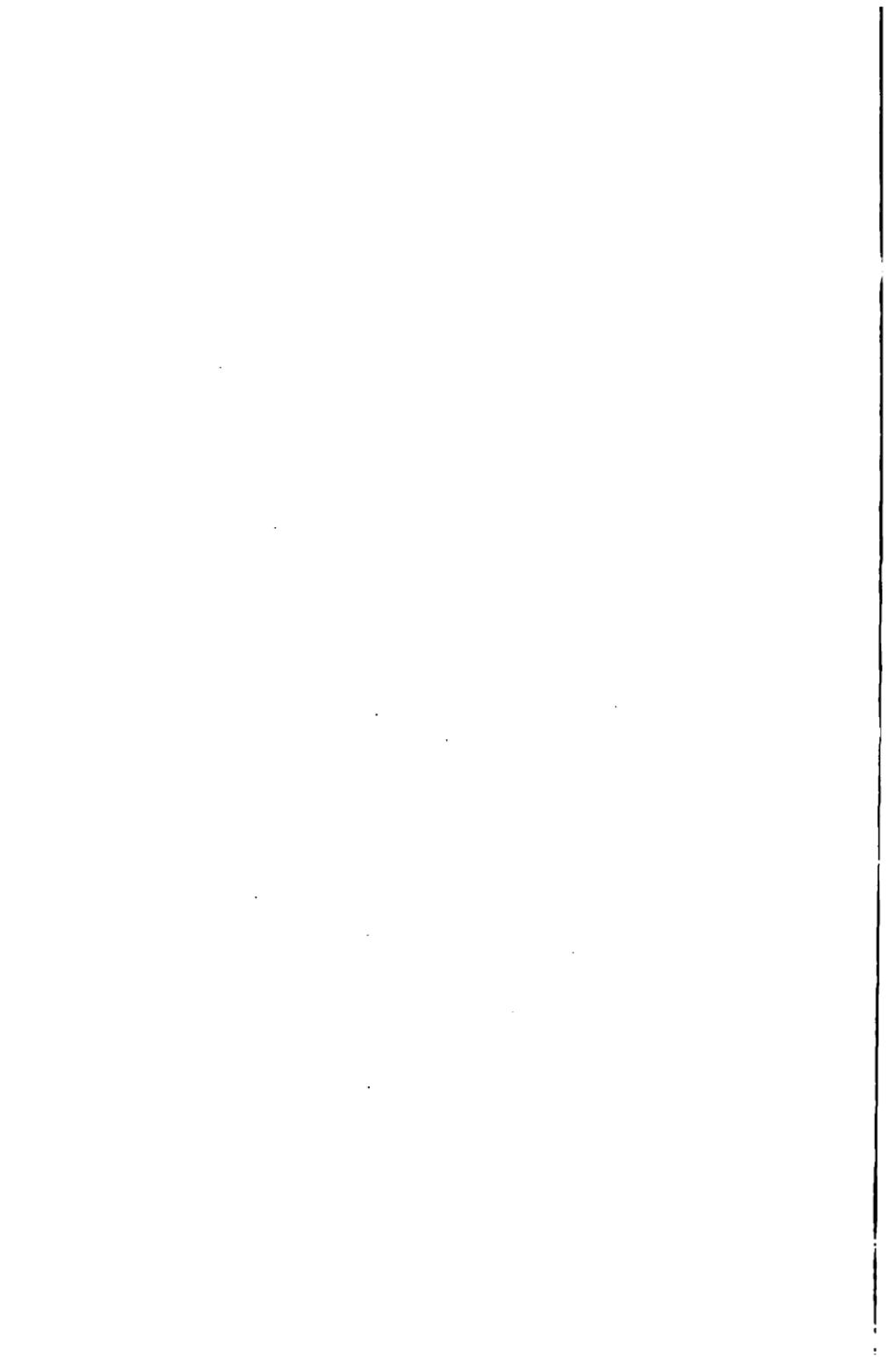
Every western worker knows of many cases of

OVER EXPECTANCY.

Every town is to become another Chicago. It is platted out for miles in every direction ; hundreds and



Members of a Russian Protestant Church. These Sturdy Men Have Prospered on our
Frigid Frontier Where Americans Would Not Live.



thousands of people are induced to invest and make their homes there. Some town is to become the distributing center for a great section and, for a time, all seem to have an equal chance until, finally, some hitherto unrecognized factor enters into the calculation to spill the calculators of some or even all of these towns. The factors which control the decision are not in the hands of the superintendents of religious work. Railroads will build a town and establish its shops only to leave, in a few years, and establish an entirely new town out on the barren desert, making a new division point and building entirely new shops.

All over the west are towns which were at one time considerable centers of the mining industries with their mills and smelters. In the course of time these smelters and mills are deserted because newer processes demand new plants which are combined in some larger city, and the old chimneys and furnaces stand there to-day grim and grimy reminders of the busy and prosperous days of the past.

A mining town may go down because it has lost its ore bodies or they are not of sufficiently high grade or they are so refractory that they cannot be worked profitably. Shall we abandon our church work because the population which was 6,000 is now only two? Suppose we do; what then? As likely as not, in a few years new ore bodies will be discovered and the town is revived, the former inhabitants or others return and a great field is again opened for gospel work. Many of these mining towns are known to have gone up and down several times. The churches which survived hard times were on the spot when new opportunities came to make the most of them.

The price of metal may have a big influence upon a town. Silver, copper, zinc or lead depreciate a few cents per pound in market value and any town which depends upon the industry affected begins to lose population. Butte, Montana, lost one-third of its entire population (about 15,000 people) in a given three months a few years ago just because the price of copper went down a few cents per pound. As these lines are written (1917) Butte has a larger population than ever before because of the greater demand for copper and its consequent higher price.

Many towns could be named in which bubbles have burst and fortunes faded, but which have "come back" on a sounder basis and with newly introduced enterprises. Wichita, Kansas, had its boom which collapsed in the early nineties, carrying to disaster many fortunes and many people, some of whom committed suicide, while others left the country if they could induce their eastern relatives to loan them the money to get away on. Hundreds of fine homes were entirely vacant for many months. To-day Wichita has a population of sixty or seventy thousand (52,000 in 1910) and is one of the most solid, substantial and prosperous towns in the entire country for its size. One of the churches of that town, if indeed it cannot be said of more than one, which is now one of the greatest forces for righteousness, nearly went out of existence during those trying times.

Yes, missionary superintendents do make mistakes. They do not always exhibit the Christian courtesy towards those of other communions that they should, but it would tax the wisdom of a saint, if not of an archangel, to know always just what course of conduct will be justified by future events.

The fact is that the first crop of settlers in any new country is, as a rule, on the whole rarely permanent. It is well known that many of the newer settlers are those who for various reasons have lost out elsewhere and will lose out in their new home also. In an agricultural community we usually do not find a permanent population until about the third owners of the soil come into possession.

The mining industry has connected with it greater uncertainty than probably any other legitimate business. I have known of the sale of mines, that were thought to have been worked out, to "greenhorns" who made more than the original owners ever dreamed of. I have known of a mine cleaning up \$200,000 in a single year of net profits and then not make another cent for fifteen years, when it came in rich again.

Just here some one may have painful memories of money invested in "wildcat" oil, mining or land schemes. The east has no stones to throw at the west for this cause. While we regretfully admit our sins there are some questions we would like to ask. Were not the very people who induced you to invest in these worthless prospects residents of the east? Or had they not been until just prior to that? Where did they get their training? Moreover the people of the west look upon the properties of the Missouri Pacific, Frisco, Rock Island, Katy and other railroad systems glutted and plundered by the apostles of financial finesse in Wall Street. We have also heard about how these same speculators fleeced the thousands of New Haven stockholders in order to further increase their own swollen fortunes. Where western schemes have defrauded eastern investors of

thousands, the financiers in and about Wall Street have literally stolen millions out of western properties.

Another factor that is often neglected by the tourist is that the missionary money given for a field may be shared with several communities besides the one under observation. He will report that \$1,200 of missionary money is coming into three churches in a certain town. Possibly that is so, but he ignores the fact that while these three pastors live here they are administering, perhaps, to from four to six times as many people in other towns and their surrounding districts. In five states we have 134 missionary pastors in both city and country. They care for 303 churches and outstations.

It has always seemed to me that the idea that one denomination should keep out of a place solely because another denomination was already there was based upon the false assumption that the two bodies were necessarily competitive in their nature rather than coöperative. Rather the conception ought to be that each should endeavor to make its own contribution to the establishment of the kingdom of God in that place. I was once refused consent to enter upon work in a town by the only evangelical body represented there on the ground that there was not a sufficient constituency for two denominations. The church already there had only about thirty people all told in its congregation, while the actual membership was an entirely uncertain number. There were two strong ritualistic and non-evangelical churches there, neither of which would allow its members to unite with any secret order, yet I found that there were over 600 men and women enrolled in the membership of various

lodges of that place. Was this one evangelical church meeting the need?

A recently issued report has come to hand where one typical western county was subjected to a thorough religious survey by experts. It was stated that one in five churches had been allowed to lapse and declared the failure of the religious life of the county would be corrected only by disbanding or combining other churches. This, despite the admission that 86.9 per cent. of the population of said county were not members of any evangelical church. If it is a mournful fact that one-fifth of the churches of the county have been abandoned, how is the situation going to be improved by having still fewer churches? It seems to me that this is a gratuitous and unwarranted assumption. It is freely admitted that, despite the work of the churches for fifty years, they have failed to stamp their religious condition upon the life of the community. It would seem, therefore, evident that the elimination, solely, of still other churches would not insure better support for those that remain. Nor is it sufficiently shown that the churches having no competition are doing better work than those having competition, and that their better condition is due to that one thing. Other conditions may enter into the situation as determining factors. It is not clear, for example, whether three competitive churches, having 1,000 scattered and unprosperous possible constituents are compared with one church having a constituency of 400 strong, prosperous people living in one compact homogeneous community. My point here is that lack of competition is not the sole condition of success, as seems to be assumed by some. After all is said and done

about the crime of overlapping it is not nearly so great as the crime of

OVERLOOKING.

Several instances of overlooking have already been mentioned and others will be later. They might all have been massed here with cumulative effect and the case would not have been exhausted. I visited one county with a main line of railroad running diagonally through it which, according to the census, had 6,000 people. There was not a single evangelical organization in the entire county nor was any such regular work being carried on. This despite the fact that there were seven towns with a population of from 500 to 1,400 each. In one of these towns a woman, several times a mother, said in my presence that she had never had an opportunity to belong to a Christian church. I dedicated a building in a town which for several years had had 400 people. It was on a transcontinental line of traffic but there was not another religious organization or church building for seventy-five miles. In a religious survey conducted in 2,266 Oregon school districts 1,141 reported, and of that number fifty-four per cent. had no access to religious services, not even a Sunday-school. It was estimated that if all had reported the per centage would have mounted up to seventy-five per cent. It is estimated that in western Washington 120,000 people have no regular religious privileges.

One of the greatest needs in the solution of all the problems, especially the one just mentioned, is patience with each other and patience with those of our own fellowship who do not see as we do. It is a well-known axiom of naval welfare that a fleet of

ships can move only as fast as its slowest unit. If each went its own pace they would soon be far apart and the enemy fleet could meet and destroy them one at a time. This is what will happen to our churches if any radical action is taken at the present time.

There is one conviction that has crystallized in my own mind ; this question will never be settled by long-distance legislation. There must be a process of education with no attempt at legislation from the outside, until such time as public sentiment has reached a conclusion somewhat common and entirely constructive and then there will be no need of legislation. Agitate if you must, educate if you will, but do not attempt to legislate on this matter.

SUITABLE MEN

are exceedingly difficult to find to man the critical western fields. The largest portion of our recruits come from the country churches, but the seminaries seem to educate them away from the pioneer places. It is not a great advertisement to the seminary to have it known that its graduates are filling such inconspicuous places even though they be pivotal in the life of the growing state.

I received one year an application for work from a man which read like this :

" My dear Brother : I have been a minister twenty years. I have always preached to the largest congregations in the cities where I was pastor. If you want a man who can build up your work rapidly and safely I would like to exchange data with you. I am a graduate of —— College and —— Theological Seminary. I have never left a pastorate yet except under protest. If you have a field suitable to my

commanding abilities I would like to correspond with you."

I replied that I felt that we had no field equal to his "commanding abilities," but I had a lingering suspicion that the protests that were made were on his own part and not on the part of the congregation. The last time I heard of this good brother he was trying to eke out a living selling sewing machines and at the same time avoid the sheriff who had a warrant for his arrest for obtaining money under false pretenses.

One reason why men are induced to enter foreign work in preference to Home Mission work is that they are better cared for.

1. As a rule the salary on the foreign field is higher when living expenses are considered.

2. The expense of outfit and travel to the field are paid by the society sending out in the cases of foreign missionaries but the home missionary must pay his own expenses in most cases.

3. The home missionary has no furlough while the foreign missionary has a furlough every so many years from eighteen months to two years in duration on half or three-fourths pay. The home missionary must take a limited vacation, if at all, at his own expense.

4. In cases of illness the foreign missionary is usually cared for by physicians and in hospitals without any expense to himself, while the home missionary must bear his own expenses.

5. An additional allowance is made for the birth of each child in the family of a foreign missionary, which is not the case with a man on the home field.

6. In all cases living quarters are provided for the foreign missionaries, while the home missionaries in a majority of cases must provide their own. I have known missionaries on a salary of \$1,000 a year obliged to pay forty dollars a month rent.

The home missionary is usually an earnest, hard-working man. In fact, I find that any minister of the Gospel with a vision of lost men needing the Saviour can find plenty to occupy his time and energy in the most limited field. Yet I spent a day in the home of one man who used the morning cobbling shoes and the afternoon doing hand embroidery to sell in order that he might supplement his salary. He was a man in the prime of manhood, with only his wife and self to support but complained of the meagerness of his salary and the stinginess of the field. At the same time he had two enormous and expensive emblems on his person signifying membership in costly fraternal organizations. I carefully examined his library and could not find a book with an imprint less than twenty-five years old. No man anywhere in city or country can earn enough in the ministry for the simple necessities of the body unless he keeps up to date with the best thinking of his time and wholly gives his time and energy to the work to which he is called. Let him do a constructive work where he finds himself and somebody is bound to hear about him.

There are some people who think that too much is being done for the west and that returns are entirely inadequate for the expenditure.

Some of these states are increasing their membership very rapidly. One communion has increased in some of these frontier states 200 and even 300 per

cent. in ten years. One state has increased 500 per cent. in sixteen years.

For example in the states of the Northern Baptist Convention west of Missouri, from 1903 to 1913 inclusive, there was a 33.7 per cent. gain in membership while in the states east of that line there was a gain of 16.8 per cent. Nor is this gain entirely by letter from the east, as is often supposed. In 1911 the percentage of gain in the west, as defined above, was 7.6 per cent. by baptism while east of there it was 3.4 per cent. In 1913 the percentage of gain by baptism was 6.7 in the west and 4 per cent. east. These years are taken at random.

In the seven northern states of my Division between the Missouri River and the Rocky Mountains, 51.9 per cent. of all of our gains in the last five years have been by baptism.

In our Pacific Coast Missionary Division, including seven states, the figures for the ten years prior to and including 1915 show that, while our net gain in membership was 27.7 per cent., our increase by baptism was at the rate of a little over 97 per cent. To put it another way our net gain was 36,964 in these ten years while we had during that same time 40,708 baptisms or approximately 4,000 more baptisms than our net gain. Again, if we had not received a single member by letter or otherwise, we would have had, nevertheless, a gain of almost 10 per cent.

While these figures are taken from the records of one denomination, it is not thought that they are essentially different from what would be discovered in the records of other evangelical churches.

IX

THE CHALLENGE OF THE FRONTIER

PROFESSOR WILLIAM JAMES has noted the need of a "Moral Equivalent for War."

The great mission fields of the Christian Church provide just that, and if one desires an especially hard task he need not go out of the confines of our own country. To meet the situation on the frontier one will need to make just as great sacrifice, though perhaps of a different kind, as on the foreign field.

There is the challenge of

RELIGIOUS DESTITUTION

and its consequent need. In Utah there are approximately 400 communities served by the Post Office Department, yet there is evangelical work in only about ninety of these communities. Of course some of the balance are small as to population though large as to area. On the other hand there are still about forty towns with a population of 500 or more in each without evangelical services. It looks as though we had given up Mormonism as a hopeless task, while we have jumped over their heads to the billions across the seas.

In Colorado an interdenominational survey a short time ago found 127 towns with a population of from 100 to 1,000 in each with no services outside of the

Roman Catholic, while 100 of these communities had no religious services of any kind. In one county containing forty-four organized school districts there was only one church.

This survey reported 428 communities in which there were post-offices but no church. San Miguel County had 5,000 people in twelve towns and only three evangelical churches in the county. Las Animas County had only four churches for the 16,000 who lived outside of Trinidad, the county seat.

Yet, in these same coal camps, there was a saloon for every thirty-one male adults. There were sixty counties in Colorado at that time but no church, either Catholic or Protestant, in eighteen of them.

Dr. C. A. Woody, General Superintendent of the Pacific Division for the Baptists, says:

"It is clearly within the truth to say that in this Division there are more than 2,000 school districts which maintain a school each year, in which no regular religious services of any sort are ever held, and four-fifths of them are never reached by any sort of religious influence, and the most distressing feature is that the population is increasing so rapidly that the number of these destitute districts is increasing rather than diminishing, because new towns are forming faster than we can occupy the old ones."

In western Washington alone there are 1,231 school districts with 90,000 people who have no access to any kind of religious opportunities. These places by no means exhaust the list and are but typical of scores of such facts known to every experienced worker on the frontier.

Montana is sparsely settled, but it is known that there are 300 school districts, with an average of 240

persons in each, who have no access to religious privileges.

In one town in Wyoming when the writer first went there he found two banks, two newspapers and seven saloons, most of which had gambling houses and some worse things attached. It is not necessary to state how many people were there. It would seem, however, that where so many institutions as those mentioned could thrive there ought to be a church, but there was none within thirty-five miles across the mountains.

As another evidence of the need of more work on the frontier we need only to turn to the statistics of the last census with regard to religious conditions. They reveal the following :

<i>State</i>	<i>Percentage of population connected with evangelical churches</i>	<i>Percentage of population unconnected with any religious body</i>
New Mexico	7	37
Utah	3	45
Idaho	11	64
Wyoming	8	78
Colorado	17	66
Montana	9	64
Washington	18	68
Oregon	17	74
Arizona	7	68

The balance of the population not accounted for in these percentages is divided among the Roman Catholics and "Other Religious Bodies." It will be understood that the great bulk of these in Utah are Mormons and in New Mexico Catholics.

There is the challenge of

HARD PROBLEMS.

Among the Indians we must remove the age-long prejudice for which they have all too good reason,

and that makes the task all the harder. We must train this child race and make it self-reliant. The heathen of other countries may be living in squalor and the hardest poverty, but whatever else may be said of them they are a self-reliant people, while our American Indians have had their physical, mental and moral vitality sapped by our system of various kinds of subsidies.

It is also the task of the worker among these people to protect them from the injustice and rapacity of the people of his own race, and this will take the highest type of courage.

These Indians are governed by the rankest of superstition and heathenism until they accept the Gospel of Christ. The Mexicans of our southwest are many of them hardly less gross in their superstition than the Indians.

There is the problem of the Mormon with his wealth, political and commercial power, organized, superstitious, lustful and crafty.

There are plenty of problems also among the frontier Americans. In the remoter communities they are so often virile and vigorous, but also vicious. They are also restless and roving. In one church in a town of eight thousand, twelve of the sixteen most important officials moved away in two months. In another church having about sixty-five members, the entire resident membership changed in one year with two exceptions and the church had more members at the close of that year than at the beginning. To hold one's own under conditions like these is to be doing good work.

In many places there is the stigma to overcome that has fallen upon the work because of weak or

THE CHALLENGE OF THE FRONTIER 193

renegade preachers who have left the east for its benefit and with the hope of hiding themselves from their outraged acquaintances.

There is often the challenge of

THE REAL HEROIC

that requires all the physical strength and vitality that the strongest men have. There are long drives in the torrid sun, appointments must be kept, though the trackless prairies are made more so by the driving blasts of a blizzard. Torrential rains must be faced and swollen streams must be crossed. Beds of streams that are dry as dust most of the year may become mighty torrents in a moment because of cloudbursts farther up in the mountains. The writer has crossed streams in a soap box suspended from a rope cable and, again, has had the ice break from under the stage as he was crossing upon it.

There are social and spiritual tests of heroism. In many communities the dance is the only social center, the saloon-keeper may be the social leader and he may also have a house of ill-fame connected with his saloon. Almost always he has gambling. Sunday is unknown except for the fact that the sports of that day are more boisterous than usual.

There is the challenge to

EMPIRE BUILDING.

Empires are being builded on the plains and mountains of the west no matter what anybody may say to the contrary. There are cities where once there was nothing but sage-brush. Many towns have more hundreds of population than they are months old

and some cities have more thousands than they are years old. The census of 1910 gave to Oklahoma City more than 3,000 people for every year since the first stick of timber was laid upon the raw prairie.

Great areas that cannot produce water for irrigation are now becoming productive by means of dry farming processes. Not all the problems have been solved for all the localities, but they will be as the days go by and the demand for land increases. I know of certain sections of which it used to be said that a jack-rabbit would not attempt a journey without carrying a lunch, and that the magpies lived off the carcasses of the jack-rabbits which starved to death where, in 1915, thirty-five bushels of wheat were threshed from each of many acres without one drop of irrigation. There are simply limitless possibilities.

This statement was preëminently true of the Twin Falls tract already mentioned. This tract was opened in 1906 and the city of Twin Falls now claims a population of more than 10,000 and is a modern, up-to-date city in every respect. A conservative estimate of the population now on the entire tract is 25,000.

These people come into the tracts with a suddenness and in such throngs that those who have not actually witnessed these scenes simply cannot comprehend them. In most of these sections the missionary organizations are groaning with the burdens of the responsibilities they are already carrying to supply the unmet needs, and these new opportunities and needs sometimes well-nigh plunge them into despair. To be specific with one illustration which

will be typical of scores of others and true on a somewhat smaller scale in hundreds of other instances: during the first twelve days of March, 1909, 537 car-loads of immigrants landed in South Dakota to take possession of their properties on the newly opened Rosebud reservation.

The challenge to

KINGDOM BUILDING

must not be omitted from our consideration. A spiritual crisis is on. In many regions conditions are in flux or at least in a plastic state. All of us have seen the delicate fossil tracery in stone of once tender leaves and other objects. But those impressions were not made in stone but in the plastic mass before it became solid and fixed in form. Now no chisel can equal these fossil forms. Now is the time to stamp upon the frontier its moral and spiritual pattern. When conditions become fixed it will not only be more difficult to change the pattern but it can never equal in beauty those patterns which are inherent in the very grain.

The importance of this frontier in its future influence upon the coming kingdom of Christ is beyond computation. At the Kansas City Volunteer Convention in 1914 John R. Mott said (page 5 of Report), "a larger proportion of volunteers has come from the Upper Mississippi Valley than from any other part of the United States." If we can give the right religious trend to the life of the frontier now we will have in the immediate future a large number of these virile dynamic men and women offer themselves for world conquest for our Christ.

**GROWING RATIO OF PROTESTANT
COMMUNICANTS TO POPULATION
IN THE U. S. FROM 1800 TO 1910**

1800	7	in each 100 of Population
1850	15	in each 100
1870	17	in each 100
1880	20	in each 100
1890	22	in each 100
1900	24	in each 100
1910	24	in each 100

**From 1900 to 1910 the Population and the
Protestant Communicants each gained 21 percent.
A TIE! What will This Decade Show?**

Upward and Onward

Pessimism is unscientific as well as immoral. It repudiates faith in evolution as well as faith in God. Any fool can find bad spots. They exist largely, but they are not the whole thing nor the main thing. In "the good old days" in this country you had to hunt through more than fourteen people to find one evangelical communicant; now you find one in every four. This in spite of the swift increase in population and the myriads of non-evangelicals coming to us. We even held our own in the last decade when an unprecedented proportion of the newcomers was non-evangelical.

We have now approximately 5,000 men and women missionaries from America in the Orient. Yet 18,000 Orientals go back to their home lands from the western states of America every year. Suppose that we could so saturate the whole Barbary Coast with spiritual life and energy that all Orientals who come in contact with it should be thoroughly Christianized ; suppose the whole nation should enter into such sympathetic Christian relations that all Orientals in the land would carry back the spirit and message of Christ, it would have such an efficient impact upon the pagan world as has never been witnessed from our splendid Volunteer Movement. This would result because it would be a spontaneous volunteer movement instead of an organized movement. It would be costless but priceless, containing an enthusiasm that would be irresistible.

THE INCREASING WEALTH

of the frontier must not be ignored. We must have men but we must also have money for this world conquest. The men of the frontier must be made to realize that the "gold and silver are His," that "the cattle upon a thousand hills" are His and that "The earth is the Lord's and the fullness thereof, the world and they that dwell therein."

Many of the wealthiest men of the frontier went out there as adventurous youths, they lived with the cattle and almost like cattle, with no contact with religious influence for so many years that now, in the sunset of life, they have moved into towns or cities where there are churches, but neither they nor any of their influential children pay any more heed to the church than as though it did not exist. They are as

indifferent to the religious life of their own communities as they are to the irrigation system in vogue on the planet Mars. We must not only win these men but capture their wealth for Christ.

Something has been accomplished to interest those already Christian in world conquest. Despite the greater accumulation of fortunes in the east than in the west, some denominations in many of these western states are giving more per capita for foreign missions than their eastern brethren. In one communion the churches of one of these frontier missionary divisions had less than six per cent. of the membership yet it had apportioned to it 9.5 per cent. of the entire missionary budget for a recent year and actually gave 10.9 per cent. of all the offering from the churches that year. In some of these states they have already given more to Foreign Missions than has been spent within their borders for Home Missions.

A general secretary of one of our largest foreign mission Boards says that two-thirds of the missionaries they send out come from home mission churches. Mills, of the "Immortal Seven," was the son of a home missionary.

There is an all around

CHALLENGE TO OUR BEST MEN.

May God in His mercy forgive the missionary authorities of the past for thinking that the man who was of no account in the east would do for the west. If that time ever existed (but it never did) it has long since passed away. We need men—full grown and with all their powers fully developed for, beside finding men of a great native ability, a larger

proportion of college men will be found than in the east.

I wish to apologize to Robert Service, the author, for the adaptation of his lines to our frontier which originally were applied to another region :

“ This is the law of the Frontier, and ever she makes it plain ;

‘ Send not your foolish and feeble, send us your strong and your sane :

Strong for the red rage of battle ; sane, for I harry them sore.

Send me men girt for the combat, men who are grit to the core.

“ ‘ Send me the best of your breeding, lend me your chosen ones ;

Them will I take to my bosom, them will I call my sons ;

Them will I gild with my treasure, them will I glut with my meat ;

But the others—the misfits, the failures—I trample under my feet.’

“ ‘ Wild and wide are my borders, stern as death is my sway,

And I wait for men who will win me—and I will not be won in a day ;

And I will not be won by weaklings, subtle, suave and mild,

But by men with the heart of Vikings, and the simple faith of a child ;

Desperate, strong and restless, unthrottled by fear or defeat,

Them will I guild with my treasure, them will I glut with my meat.’ ”

I am pleading now for the evangelization of our own kith and kin. We owe the Gospel to the red man, the brown man and the yellow man of the west because of their need and because Christ commands it. These same reasons apply to the white man also but, in addition, he is of our own flesh and blood and is the pivotal man of the frontier. By his attitude towards Christ shall the attitude of the whole frontier be determined. I said that this pioneer was our kith and kin ; I can put it stronger than that, he is YOUR kith and kin. Scarcely a person will read these lines who has not a brother, sister, son, daughter or near relative and loved ones out in that vast country.

I made statements similar to this in an eastern city. At the close of the lecture a man past middle life came to me and said : "Sir, I never used to think there was any need of Home Mission work but I think differently now." I prided myself that I had said something that touched his heart but it was not so at all for he continued, "I just did not know until my own daughter married and went to Montana, and she is raising a family sixty miles from the nearest religious services of any kind. I want to do something to provide the Gospel for my own flesh and blood."

PROBLEM FIVE: The Solution

X

OUR FUNDAMENTAL ATTITUDE

WHATEVER attitude we may have towards these questions and whatever methods we may use in the solution of the problems presented in this volume will be the chief factors which will determine our success or failure.

As a nation we pride ourselves upon our democracy. We also universally admit that our democracy will fail unless it is an enlightened democracy; therefore we have provided the free public schools. Many will say that a free public school and a free ballot are a sufficient safeguard against all possible perils. But this ballot may be corrupted and the free public school may lead its pupils, our future voters, astray. These two elements are essential to the preservation of our republic, but the most fundamental need of all is that these shall be saturated with pure religion. Only the man who is made free by Christ is free indeed.

Roger Williams was the first man in modern Christendom to establish civil government regardless of religious conduct, the equality of religious conscience

under the law. When Williams founded his church and colony at Providence they were two inviolably separate institutions, yet the guiding principles of each were found in the same Book and were, in fact, identical. Shall our democracy in this day of its boasted and apparent triumph no longer follow as our guiding star these principles which were its inspiring cause?

Before our problems can be solved we must realize the need of the thorough evangelization of our own kith and kin in these frontier commonwealths which are exerting an ever increasing influence upon our national life. This need is pivotal to the well-being not only of these states but of the nation and of immense importance to the welfare of the entire world. They possess embryonic potencies whose influences cannot be confined to anything less than a world scope.

It may be said with some degree of justice that our scattered Christians on the frontier ought to take more initiative in gathering themselves together and in keeping alive the altar fires. So they ought; but so ought the Christians in the crowded residential suburbs of our large eastern cities. The fact is, however, that these latter often take no such steps until a city missionary visits around, stirs them up and organizes them into a Sunday-school and, later, into a church. Even then, despite their prosperity, automobiles and palatial residences (perhaps because of these) the city mission society or the Board of Home Missions must subsidize them for several years until they reluctantly assume self-support.

Lighted coals in a grate will burn themselves out together until all vitality is gone; separated upon the

cold hearth, these same coals will die before they have performed their function. The same thing is true of our Christians, east or west ; they must be gathered together and kept together lest their religious vitality be lost to the world.

Nor is it enough to say that the people of the frontier have been "evangelized," that is, that they have heard the gospel message or know where they can hear it if they wish to know its ways more perfectly. The same criticism applies with even greater force to the more populous regions of the east. True evangelization means that every force and faculty of a man's being and everything that he has and is shall have been conquered for our Christ.

We must appreciate the fact that the Gospel of Christ is and ever must be the chief dynamic ingredient in the prescription which alone can solve the problems of the individual, of society and of the nation. This truth must be something more than an accepted aphorism or statement of orthodoxy : it must "dynamite" us into translating our belief into concerted and irresistible action.

There must be a striving not only to win from the lips of men a *profession* of the principles of the Gospel ; these principles must *possess* their gifts, talents and powers. Too long have we been satisfied that men have "professed religion." We have not insisted as we ought that religion should possess them. Our main insistence has been too much that men should get ready to die. We must emphasize anew that real religion concerns *life* more than death : that only by changing the "life that now is" will it be of any value in "that which is to come."

There must be a dominion of our lives in all their

relations and contacts by the principles of Jesus. Would Jesus manifest a frenzied fever to transform His iron foundry in which have been manufactured the implements of peace into a place for the making of munitions of war? One company engaged in the manufacturing of war material shamelessly admits in its published reports a profit in one year of 93.4 per cent. and it is ascertained that these profits were distributed only after charging the entire cost of several immense new plants as "running expenses." In other words these new plants could be scrapped or blown to bits and these immense profits would still remain.

Under the date of January 23, 1917, our newspapers made the announcement that Bethlehem Steel had increased its ordinary *quarterly* dividend on common stock "from 7.5 to 10 per cent." and "recommended a 200 per cent. common stock bonus and offered common stockholders the right to subscribe to \$15,000,000 of stock at par on the basis of share for share of their present holdings."

Another great firm manufacturing an article of almost universal use declared its usual liberal dividend, January 1, 1917, and then presented a stock dividend of ten shares to every stockholder for each share then held. It has since been declaring satisfactory dividends upon these ten shares, ninety per cent. of which is just "dirty water." At the same time the public is obliged to pay increasingly soaring prices for their output.

The munition manufacturers of the whole country have subsidized moving picture shows, newspapers and preparedness leagues all over the country in order that public opinion might force Congress to

provide for an enormous military and naval establishment and incidentally store up millions of shells which will soon be obsolete. The real animus may be seen from the fact that, before the war, Secretary Daniels asked for bids on shells of certain specifications and our American companies offered them at about \$500 each. Learning that the Hadfields of England were going to submit bids our American patriots (?) submitted new bids at \$315 each. Thus in this one contract our government saved \$1,077,210. In 1916 with little fear from British competition our Americans raised their price to \$539 per shell. Despite the war conditions abroad the Hadfields stepped in with bids \$200 less than the American companies. Of course the British government has forbidden any of their companies shipping munitions abroad during the war but that does not change the real situation. These facts create more than a suspicion in the minds of thinking people that some of those who have been so rancorous in demanding preparedness are more intent upon a continuation of the huge dividends they are now receiving rather than upon patriotism. These huge profits are made possible only by the European war. This same war has caused a great deficit in the revenue of the government because it has restricted imports and therefore duties. The salaried men and the ultimate consumer of the necessities of life have not had their incomes increased by this war but their expenses have been. Yet we see the humiliating spectacle of our national administration trying to recoup this deficit by placing an increased burden upon the consumer of legitimate necessities. The advance in wages has not anywhere been commensurate with increased costs. Do you catch it? This

added burden is placed upon the shoulders of the man whose burdens have already been enormously increased by this war, while the man who is reaping such enormous revenue directly from it has no additional obligation to the revenue of the government !

The whole nation has been stirred by the offer of many manufacturing plants to the government for war service with small or no profits. On the other hand there was a powerful lobby at Washington to defeat the increasing surtax provision of the War Revenue Bill. Those best able to pay are trying again to escape their share of the war burden and put it upon the shoulders of those least able to pay but most defenseless. Every true American's heart must have been saddened in reading the despatches under date line of Washington, D. C., appearing in our daily papers of June 19, 1917. One article declared that though the manufacturers of steel admitted that the total cost of certain products required for our new emergency fleet was only \$45 per ton, they had tried to force the government to pay \$95, but finally accepted, under government pressure, \$56 per ton.

The same papers tell us that H. C. Hoover, the Food Administrator, told Congress that prices of many foodstuffs in England were cheaper than in America. This despite the three years of awful war and the fact that we have been sending to her millions of tons of those same articles. His comparative figures for the same day were as follows :

	<i>Beef per pound</i>	<i>Butter per pound</i>	<i>Potatoes per bushel</i>	<i>Bacon per pound</i>	<i>Flour per barrel</i>
U. S.	42c.	42½c.	\$3.75	45c	\$17.60
England	44	40 to 56	2.10	48	8.20

Another article of the same date tells of :

"Wide-spread attempts on the part of munitions manufacturers to evade the payment of profits taxes imposed by Congress last September, have been reported by the internal revenue agents, who have been working quietly for the last two months, checking up the manufacturers' returns.

"The extent of the attempted evasions thus far brought to the attention of the treasury totals more than \$10,000,000, or approximately forty per cent. of the returns voluntarily made. Indications are that the figures will go as high as \$12,000,000 or \$13,000,000."

The cost of the most necessary eatables has been soaring to two and three times their former price and it was ascertained that four men in neighboring warehouses in the same city were holding in storage 150,000,000 eggs to make a "killing" in profits. In the same city a great meat packing company paid dividends of seventy-three per cent. in one year. The investigations, in 1918 into the affairs of the packers of the country reflect little credit on their patriotism.

The following is taken from a circular issued to their trade by a prominent firm of "Manufacturers, Importers and Wholesalers" in one of our large cities :

"Costs on goods are advancing. Therefore, increase your prices. Your trade knows the conditions as well as anybody and for that reason expects to pay more. Not only do they expect the advance but they are in position to pay. Labor both skilled and unskilled is working steadily at higher average pay than for many years back. Advance your price with courage."

Freely but correctly interpreted this letter says: Advance your prices whether you need to or not. Advance your prices because you can. We are doing it. You are entitled to all that you can get and if you will advance your prices we can advance ours still farther.

Undeniably there has been a justifiable increase in the cost of some things because of the war. On the other hand it is just as undeniable that the purveyors of many products have taken advantage of this situation to advance unnecessarily the cost of many articles.

Hundreds of papers, especially the smaller ones, have been obliged to suspend because of the increased cost of print paper. Others are obliged to pay enormously increased costs for such material. Small companies have not been able to get material at any price. The explanation is that the export of paper and raw materials has been so demanded by war conditions that quantity is scarce and price necessarily high. But now comes investigation by Federal officials which shows that seven times more print paper was imported into the United States than was sent out and that therefore these exorbitant prices were "artificial and extortionate."

A few years ago there were many signs that merchandising was being conducted upon vastly improved policies to those which had formerly been dominant. But with the loosing of the mad dogs of war in Europe the world seems to have been poisoned with the same deadly virus, and thousands who have been considered respectable have devised cunning ways and means to plunder their fellows.

For example, potatoes are selling for a price higher

than ever known before. "It is because there is such a demand for potatoes and other food for export to the war-stricken countries of Europe." But, in the spring of 1917, American merchants bought in Great Britain ship-loads of potatoes and brought them across to our shore at less expense than to purchase our own products. In May, 1917, Federal officials found fifteen cars of potatoes rotting on one side-track in order that prices might be boosted. During the following month officials from the same department investigated the prices of canned goods and also the exorbitant increase in the price of coal. Similar results were discovered in connection with each industry. After much cross-questioning of one of the coal barons he was asked how, in view of all that had been brought out, he justified the increased cost of coal. He replied: "We are only human; we simply took advantage of conditions."

Almost daily, as we read the papers, our hearts are made sick with new instances of the greed of our citizens. Millions have offered their lives for world democracy; others are sordidly scheming how they can make money for themselves out of this world disaster. Both of these conditions cannot be justified at the same time by any process of reasoning.

World peace ought to be thought of as the greatest good news that could come to us. On the other hand we beheld the humiliating spectacle on our stock markets of a panic caused by the merest rumor of the possibility of peace. Last winter (February, 1917) we had the added humiliation of a Congressional investigation caused by the fact that some one prematurely "leaked" the prospects of peace and some of our speculators made millions of

money from some of their fellows who were not so fortunate as to have the same information.

We must realize that ours is a spiritual task and that spiritual victories cannot be won by carnal weapons. I am persuaded that we are far too prone to depend upon commercial and other meretricious devices to provide the sinews of our spiritual warfare.

Dr. J. E. McAfee says : "The church which turns itself into a dancing school or raffling agency simply does not know its business and there is nothing our modern age delights more in doing than in telling it so." Such a church may be producing results but they are not of the spiritual sort. They are really no better than such devices outside a church though they may be "less worse." I mean simply this ; that these devices in the church have no more power to regenerate people or society than the same devices outside the church. It is possible that they may induce some to indulge in them who would not do so elsewhere and to persuade them to conclude that if Christians can do these things under the auspices of the church that they who make no such profession may do them free from such auspices.

We frankly admit and declare that such reasoning is fallacious but the fact is, *that is the way many people reason.*

Therefore, anything that will *really* deepen the spirituality of the local church will beneficially affect our mission work at home and abroad. Here again we must warn against that alleged spirituality which results only in contented contemplation, smug self-satisfaction and platitudinous phrases of pious profession. The reality of one's profession may well be doubted when it does not energize his whole being in

an endeavor to beget a similar power in the community, the nation, and the world of which he is a part. We blink our eyes at the rottenness of the very communities in which we live and contentedly say with piously folded hands and upward rolling eyes, "Our citizenship is in heaven." That organization which is ignoring the application to its own community of the principles which it professes, is no longer a church if it ever was: nor has it any mission or message which such community is bound to respect. Neither has that church any mission to the world. Allow me to quote again from Dr. McAfee:

"There is a deep and ineradicable insincerity in foisting upon some other community what proves insufficient and ineffective in our own. Why should we proclaim with an inflated zeal fifteen hundred or fifteen thousand miles away a gospel which is disregarded if not tacitly repudiated in our own community? . . . A church which is not gripping the life of its own community is simply bluffing, however zealous it may be in sending to the uttermost parts. An unsaved America zealously saving the nations beyond the seas, simply shows its incapacity even to comprehend the saving mission for anybody. A program which permits a so-called missionary church to welter in the reek of its own community's moral disease cheapens distressingly the gospel it presumes to preach, and at the same time casts disgraceful reflections upon the distant community to which it presumes to bear its gospel message."

In other words if a gospel cannot meet the needs of the home community it cannot meet the needs of any other community and it is superb impertinence for it to make such attempt.

The citizenship that is really worthy of a Christian country and the kingdom of God cannot have its sympathies limited by geographical boundaries, social strata, racial barriers or national institutions. In these days of international interdependence no nation or race can live unto itself and none can die without disturbing the equilibrium of the world. God is not going to be satisfied with any nation where a large portion of the people is wallowing in poverty in order that a small portion may wallow in wealth. No one man by his brain can make a great fortune without the coöperation of the brawn of many of his fellow men. No man has a right to deprive thousands of his fellows of a just share of the wealth that their labor has produced and to dole out to them in charities a small portion of their own earnings. Such a course dwarfs the giver and pauperizes those who receive.

We must make a reality of our profession that the Church is a spiritual democracy and insist that every man shall have equal privileges in this divine brotherhood. Only by so doing will men become convinced that the Church is of divine institution or that it has any message or mission for modern times. In a certain famous church a handsome, well-dressed stranger, in the prime of his professional life, had a polite usher vainly apply for a sitting for him at four different pews which were staring with vacancies. At length a man arose and relieved the embarrassment of the occasion by craving the gentleman's company in his already well-filled pew. The seeker for a sitting had held for years an important governmental position abroad to the credit of all concerned. What would have happened if he had been a well-meaning

but plainly dressed working man with the evidences of toil on his person? If the conduct accorded in this actual instance was justified then, in the latter case a call to the police to remove the intruder would have been proper.

It has been said that the cure for all the ills of democracy is more democracy. I approve provided we thoroughly enlighten and Christianize all of our democracy. Unless the latter ingredient is added we are likely to become a democracy of brigands plundering each other in a polite, refined and enlightened way—to be sure—at home and committing acts of piracy abroad. We can never achieve a Christian democracy alongside of industrial or other despotism.

President Wilson uttered a great word when he said, "The world must be made safe for democracy." But he who first said, "Democracy must be made safe for the world" uttered as great a truth or a greater one. China and Russia claim to be democracies but because they are neither intelligent nor spiritualized, one is an oligarchy and the other a mobocracy.

We are living a life of too great ease and luxury in Church and state. We take even our religion for granted. I hate war with a bitter hatred and I fervently pray that we may never again need to know its horrors in this fair land of ours. But I am sometimes wondering if our present generation will ever learn to appreciate our Christian privileges and our national liberties until they shall again defend with their lives these blessings which were long ago blood-bought by the martyrs of our faith and the patriots of Valley Forge and Appomattox.

As a corollary to this truth we must see to it

that the international impact of our national life is thoroughly Christianized. But the people constitute our nation and there can be no correctly spiritualized international impact upon the nations external to us unless our *international* relations are in accord with the teachings of Jesus. In other words this international impact of the United States upon the other nations of the world cannot be actually Christian until the principles of Jesus actuate a far greater proportion of the individuals of the nation and, to a far greater extent, our social consciousness and activities than now.

Is Saul also among the prophets? At least Henry Watterson of the *Courier Journal* appears in a new rôle when he writes:

"Surely the future looks black enough, yet it holds a hope, a single hope, one and one power only can arrest the descent and save us: that is the Christian religion. Democracy is but a side issue. The paramount issue, underlying the issue of democracy, is the religion of Christ, and Him crucified; the bed-rock of civilization; the source and resource of all that is worth having in the world, that is, that gives promise in the world to come."

We cannot maintain a spiritual democracy if we are to revert to that feudalistic age in which military power was considered equivalent to divine right. Great military or naval establishments can never symbolize nor enforce the principles of Jesus. When the slogan "A Navy Second to None" fully possesses us it will be followed by another, "A Navy Bigger Than Any Possible Combination That Can Be Made Against Us." Where will it end? No nation with a powerful naval establishment has ever

yet been able to wholly escape the reputation of being something of a bully among the smaller nations and of attempting wars of conquest. It is as true of nations as of men, "They that take the sword shall perish by the sword."

"Not by might nor by power but by my spirit saith the Lord of hosts" (Zech. 4:6).

In my opinion we need, also, to have greater emphasis laid upon the fundamental doctrines of our common faith. People are being swept away from our churches by the thousands by the "isms" and "osophies" of our modern life. There are several reasons for this :

1. It is because they were never securely anchored and never knew just what they did believe or why.

2. Whether by direct teaching, or inferentially because of no direct teaching, many have come to the conclusion that "one doctrine or church is just as good as another." Now, this is quite impossible when they differ so widely from our professed standard, the Bible. This conclusion often leads to another and that is that "nothing really matters after all."

3. People want an easy religion ; one which promises much but requires little.

4. The "isms" while professing to be broad and catholic are in reality positively narrow and dogmatic. For example Christian Science inhibits its devotees from reading any opinions contrary to the teachings of their own cult.

The fact is people want something positive upon which they can lean with confidence. They have doubts and uncertainties enough of their own. Men who are having the largest visible results in their

evangelistic work are those about whose utterances there is nothing of uncertainty. Billy Sunday is an example of this. I do not mean that we ought to conceive of our mission as an iconoclastic one. We do not need to batter down all the citadels of faith which differ from ours. At the same time we must preach a constructive gospel in positive, yes, dogmatic terms or at least as though we really believed something ourselves. Men should be taught that there is the false and there is the true and that it really does matter which they accept and by which they live. Men instinctively want to know and are really much better satisfied when they think they do know.

After all, I assert again with greater confidence that the solution of all of our problems, either east or west, is largely a matter of attitude. In our soberer moments we see things in their right values and perspectives. We know that the course we are now running is a fevered one and that it will result fatally unless soon checked. Much of the present high cost of living is in reality the cost of high living, and though we may not be directly guilty, we are made, by the manipulations of our modern economic conditions, to pay a large part of the cost of the other fellow's high living.

Worse than all that we are learning in some quarters that the cost of "low living" is even higher than the cost of high living. Again, we are made to pay a part of the price, guilty or not guilty. Many a workman must bend his back for many days to pay for the cost of the debauch of a single night of his rich master's son. The cost of the ceaseless grind of the divorce courts, and the exorbitant alimonies demanded, must be paid by some one. The saloon-

made paupers, idiots, criminals and insane are an expense to the innocent as well as those immediately guilty.

We are maddened by militarism, muddled by money, vitiated by vice, lazy from luxury, tricked into the tragedy of the traffic in souls and misled by materialism.

A secular paper in interpreting the spirit of the times said recently in a sarcastic editorial :

"We are not yet persuaded, as a nation, that we must conquer the world, but the conviction is fast spreading that we must be ready to meet any staggering bully half-way. As regards the potency of righteousness, justice and common decency in adjusting differences—these are the weapons of the milksop, the mollycoddle, the contemptible pacifist. . . . We must speak in blasts of iron, and blood shall be our wine."

Foreign students by the thousands are crowding our great universities in larger numbers than ever before because of the war in Europe. From time to time they return to their own lands and when there will be unofficial but authoritative interpreters to their own fellow citizens of the spirit of our own land. Shall they return imbued with the conviction that America really desires to be a big brother to all the nations of the earth, great or small? How can they, if, as some are demanding, our universities and colleges are turned into militaristic institutions? They are more likely to report that America wants to be the biggest bully among the nations of the earth. If we adopt universal military training, it means universal military service in time of war and perhaps at the whim of a military bureau whether we believe

our cause is just or not. What then becomes of our spiritual democracy ?

They tell me thou art rich, my country : gold
In glittering flood has poured into thy chest ;
Thy flocks and herds increase, thy barns are pressed
With harvest, and thy stores can hardly hold
Their merchandise ; unending trains are rolled
Along thy network rails of east and west ;
Thy factories and forges never rest ;
Thou art enriched in all things bought and sold !

But dost thou prosper ? Better news I crave.
O dearest country, is it well with thee
Indeed, and is thy soul in health ?
A nobler people, hearts more wisely brave,
And thoughts that lift men up and make them free,—
These are prosperity and vital wealth !

—*Henry Van Dyke.*

XI

A METHOD ; PERSONAL EVANGELISM

OUR lack in evangelistic achievement constitutes the weakest point in the whole program of the Church. It is probably a liberal estimate to say that we are fifty per cent. efficient in the matter of contributions to local church expenses and twenty-five per cent. efficient in the matter of missionary contributions. It is also a liberal estimate to say that we are five per cent. efficient in the matter of personal evangelism.

We have the records of many churches having five hundred members and in one case that of a church having over 2,000 members which had no increase in their membership during an entire year by confession of faith in Christ and baptism. It is hard to conceive that such a dearth of fruitage can be justified by any possible conditions. I am persuaded that if we are to achieve victory in the task that we have set for ourselves of winning the world to Christ, we shall be obliged to secure a radical change in the attitude of the entire Church towards the matter of evangelism. Our weakness in this direction has been due, as one has put it, to the fact that in the average church the members are attempting to lay off from themselves the responsibility in this matter and put it upon the pastor, and the pastors are trying to lay it off on

Billy Sunday—using him, of course, as a type of the professional evangelist. The truth of the first statement may be determined by asking any representative group of pastors what percentage of their members is actually engaged in any form of real evangelistic endeavor. I have asked this question of hundreds of pastors and in only one or two instances has the estimate been over five per cent. and in many cases it has been practically zero. I asked the pastor of our largest church in one of our large cities this question and he replied :

"I could not answer. I have been here but two years and I have never caught anybody at it yet."

This is not intended as a joke but to point out our most serious defect. If the last portion of the above statement is not wholly true it is more true than it ought to be.

If we are to be successful we must revise this attitude and change our present lack of method into earnest endeavor based upon Scriptural method and precept. We must have a new adjustment of functions or a new emphasis on and a new life in this function which is all but atrophied in the average Christian.

I am persuaded that many of our Christians have been making their "main drive" along lines which at best should have had only a secondary or tertiary consideration in our Christian thought. We must not forget that our whole task is preëminently a spiritual task and that this portion of the task is wholly so. The victory will be won—if won at all—by the use of spiritual means and methods. Nowhere more than here do we need to remind ourselves that it is

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“not by might nor by power but by my spirit saith the Lord of Hosts.”

In all of our earnest endeavor in evangelism we must also bear in mind that wise caution given us by Shailer Mathews that there is such a thing as “Great statistical success accompanied with grievous spiritual failure.”

What methods of evangelism shall we employ and encourage ?

THE VOCATIONAL EVANGELIST

By this designation we mean the man who has been manifestly called of God to devote his time to this form of Christian endeavor. I cannot be persuaded that we can get along without our Billy Sundays, but we place too great dependence upon them. Let one fact suffice to make us look for other means also : as far as we have been able to discover, there are not a sufficient number of accredited evangelists to hold one two weeks' meeting with every church in the next ten years. If victory is to be ours we must average a meeting in every church every year.

Pastors should be encouraged to hold meetings in their own churches. Many a pastor dare not do this because he knows that the church will not stand by him but will say, even though they are really fond of him, “Why, nobody but the pastor is preaching. I've heard him lots of times and can hear him any time.” But when a transient evangelist comes along with not half the real ability, character, or consecration but with a bold manner and a flippant tongue they crowd to his ministry as if fearing to miss one of the words which fall from his lips.

Evangelism by

PASTORAL EXCHANGE

will be encouraged. Pastors can "change works" as we used to say on the farm. In cases where this may not be feasible a church may release its pastor to hold with one or more weaker churches a series of meetings. The helpful pastor will be compensated in part by an offering for his services and, in larger measure, both he and his church will be repaid by the evangelistic fires that will be kindled in his own soul which are bound to break out among his own people after his return. State, Conference or Synodical evangelists or evangelistic committees will act as clearing houses to encourage and make such engagements between needy churches and helpful pastors.

Approved methods of

EVANGELISM IN THE SUNDAY-SCHOOL

should be taught and their employment demonstrated and encouraged. The Sunday-school is undoubtedly the most promising field of our experience but it has not always been the FORCE in this endeavor that it should have been.

GOSPEL TEAMS

which have proved so effectual in Kansas and elsewhere should be formed and instructed. These can go out into highways and byways and have an influence in winning many to God.

EVANGELISTIC CONFERENCES

should be held to which are invited neighboring pastors and such laymen as will come, under the leader-

ship of the general or other evangelistic forces obtainable. Prayer and conference meetings on the best methods of evangelistic work are held especially for pastors during the morning hours, stimulating and inspirational Bible readings and addresses are given in the afternoon to which the public is invited and, in the evenings, evangelistic services are held to demonstrate the theories of the morning by actually winning souls for Christ. In these evening meetings the pastors who are present for the conference engage in actual work with inquiring souls. Thus they are taught better methods, stimulated to actual service and quickened in their own souls. This general plan, adapted of course to suit varying needs, has already been employed with gratifying results in many places.

SIMULTANEOUS CAMPAIGNS

with associations, synods or districts as the unit usually follows such conferences at some central place. In such cases the coöperating evangelistic forces help in supplying churches with suitable assistance for this campaign.

For several years this plan has been in force in Indianapolis. All evangelical churches engage in a campaign of definite evangelism in an agreed upon and definitely coöordinated plan at the same time. The results have been most encouraging. From 6,000 to 8,000 members have been added each year to the coöperating churches in a few weeks. The expense has been ridiculously small when results are considered, and there are none of the injurious effects which so often come from great union campaigns because of the breaking up of the regular services in each

church and the many spectacular features which cannot long be continued. A pastor of your own denomination can give you details. These results are generally unknown but had they been acquired by a Billy Sunday meeting they would have been telegraphed to all the papers from ocean to ocean.

Valuable as are any or all of these and other methods there remains yet another plan upon which in my judgment the main emphasis must be placed.

PERSONAL EVANGELISM

It is that "every disciple shall become a discipler." Classes are encouraged, methods taught and textbooks suggested. If we fail here we will fail to achieve the best results. We must raise up a large body of Christians who in regular and special meetings and regardless of such shall be on fire with the soul-winning ambition. It is upon this most important method that we are weakest. After all is not this the method most emphasized in the Scriptures?

1. It is the method employed most largely by our Master. Of course He preached to the multitudes but the final personal touch was given in many cases before they yielded themselves wholly to Him. We read (John 1) how Jesus personally invited Philip and Nathanael. Some of His most wonderful sermons were preached to audiences of only one. We recall His talk with Nicodemus (John 3) and His wonderful interview with the woman at the well (John 4), His winning of the blind man (John 9), His talk with Zaccheus (Luke 19), and His personal invitations to Matthew (Matt. 9), and James and John, and also Andrew and Peter (Mark 1). Those passages es-

pecially in John 3, 4 and 9 are valuable examples of the pedagogical and psychological principles involved in soul winning.

2. Jesus also taught us that we should do personal work. The chief object of His instructions in John 15 : 1-16 is to this end. Eight times in the sixteen verses fruit bearing is demanded. Fundamental to all this is the indwelling Christ, but the ultimate objective of even this is that we may bear fruit.

Unless we bear fruit we cannot demonstrate that we are His disciples. His very illustration of the vine and the branches indicates this. All this fruit is borne, not on the old vine, but upon the tender branches that grew out from the vine that very spring. Christ (the vine) will give us (the branches) the strength, if we abide in Him, for this task.

Perhaps Christ might have devised some other way of bringing the world to Himself, without our help, but as far as we can see He is depending on us. " You did not choose me but I chose you and ordained you that you should bear much fruit." As that was a great vine growing country no doubt every one of His hearers caught the force of His symbolism but I fear we have largely lost it ; at least we are failing to put it into practice.

3. This personal method was also the practice of the disciples. We know very little about Andrew but he did one tremendous thing ; he brought Peter to Christ (John 1 : 41). This was largely their method during the apostolic era. The men who " went everywhere preaching the Word " were not the apostles but the commoner disciples (Acts 8 : 1 and 4). Philip, who had that wonderful revival in Samaria (Acts 8) was not the apostle but the deacon Philip.

4. This idea is also undoubtedly in accordance with the teaching of the Apostle Paul in Ephesians 4:11 and 12.¹ In the King James version the ordained classes mentioned in verse eleven were for three things : (1) "the perfecting of the saints, (2) the work of the ministry and (3) the building of the body of Christ (*i. e.*, the Church)."

This covers the chief activities of the Church. Whether this translation is responsible for it or not it is in accord with the idea quoted that the ordained workers are held responsible for winning people to Christ. But I know of no other reputable version from which this idea could be gotten. All other versions with which we are familiar agree with the translation as one has it that he gave the ordained classes, mentioned in verse eleven, "to make the saints perfect in doing the work of the ministry that the body of Christ might be built up." In other words the prophets, apostles, evangelists, pastors and teachers are not to do the work of the Church at all. The saints are to do it but their leaders are to train them for that service.

We have a great military school at West Point. It costs our government about \$12,000 for every man who graduates. In our present war we do not expect these men to do all the fighting. Their function is to take the raw recruits, train them for service and, in actual fighting, plan out the campaign and lead and direct their men in it. This is exactly analogous to the Scriptural functions of those classes recognized as "ordained" workers.

Let us look at some of the

¹See M. T. Lamb's "Won by One."

ADVANTAGES OF THIS PLAN.

1. Is not our lack of application of this principle one of the causes of the "short pastorates" which we so much deplore? Whether based upon the King James version of Ephesians 4 : 12 or not, the expectation of the average church is that the pastor and the evangelists shall do all the soul winning. The result is that when a pastor comes to a field he finds it easier to work along the lines expected of him than to blaze new trails. He is anxious for results and the quickest way to get them is to plunge into the work of special meetings and do all the work himself. The ultimate result is that he soon wears himself out and must seek another field where he does the same thing in the same way because he finds the same conditions and he, in turn, is followed by some other man who has much the same experience.

2. The results of personal evangelism are much more easily conserved to the Church and assimilated into the church life than are the results of a great campaign. Say what you will of the acknowledged advantages of the great union campaigns, they have many disadvantages. Sufficient care cannot be had and many unripe sheaves are garnered which spoil on our hands. Such divide into two classes. (1) Those who think they are Christians because they belong to the church and, (2) those who think they have complied with all the requirements but who know that no new power has come into their lives and think, therefore, that there is nothing to it after all. These classes are about equally difficult to really ever quicken into vital relation with Christ after such an experience.

Again, there are very few churches who are so

organized that they can digest and assimilate the large crowds which seek admittance as the result of great campaigns. We have all seen churches of four hundred members take in two hundred more in a few weeks. No matter how genuine these new converts may feel things soon settle down to the old humdrum, there seems to be no place for them, conditions in the church are vastly different from what they expected or under which they professed conversion and they soon drop away. If a healthy man eats six ounces of good roast beef it will probably agree with him, build up his waste tissue and make him stronger than ever. But if this same man should eat six pounds of the same beef at one sitting he might have some difficulty in continuing his normal functions.

In the union campaign or even in the usual campaign in the individual church there is so much that is abnormal that there is bound to be a reaction when the stress of the campaign has subsided. Persistent, personal evangelism is the safe ideal.

3. Another great result of this plan is that the active agents of evangelism are multiplied and there are bound to be increased results but obtained in a natural, normal way.

This plan does not belittle the functions of the "ordained" workers. Rather it magnifies them. We will all admit that it is a great responsibility to be a teacher, but it is a far greater responsibility to be a teacher of those who, in turn, are to teach. It is a great responsibility and joy to be a soul winner but it is a greater responsibility to train soul winners, and one need not lose "the joy of his salvation" in doing this, for this very work will open up new op-

portunities for personal soul winning on his own part.

IT IS PRACTICAL

This is no untried theory. It will work. A case is known where a young man, through no desire on his own part, was thrust into the pastorate of a small church in a wide-open frontier town of 6,000 white people. There were only thirty-five resident members, many of whom never darkened the doors of the church. Their chief financial support had been fairs, sales, dinners and the like. His Board of Home Missions put \$600 into his first year's salary. For six weary months he never had a congregation of forty people. Despite the dark outlook he persuaded them—as they had tried every other plan—to forego the meretricious commercial devices and give the same time and intelligent effort in winning people for Christ that they had to these other things. In three short years that church became self-supporting of its own accord, increased the pastor's salary \$200 per year and paid off a mortgage that was held against their property. All this was done without raising one penny by any commercial device. It was slow at first, but people began to be won and soon the crowds came.

Many years have passed since then but this church has never gone back to its mission board for help; it has forged steadily ahead in numbers and efficiency, has greatly enlarged its building, increased the pastor's salary several times and is one of the strongest churches of its denomination in that western state. How many frontier mission churches with thirty-five members and receiving \$600 per year missionary aid are known to have come to permanent

self-support in three years! Let us put first things first. Let us have done with making our "main drive" along commercial or social lines and "nibbling" at the matter of winning men and women into blessed fellowship with our Christ.

Is it practical? Consider Billy Sunday if you will, I venture the assertion that if you should deprive his meetings of the element of personal work you would thereby have deprived them of ninety per cent. of their visible results. The chief *external* influence in his meetings is not in his great sermons but in his organizing ability which results in his securing the assistance in personal work of hundreds of the most capable men and women in the city where he is working and from the territory about it. So thoroughly is the preliminary work done that the revival is actually on before Sunday reaches the city. He brings with him a great crowd of specialists in differing types of work who are busy during the days with students of all ages, shop men and working women, clerks of both sexes, the commercial bodies, the fashionable women on the boulevards and every other conceivable class. You see the culmination of all this combined effort in the tabernacle that night and say, "What a powerful preacher Billy is." He is a strong preacher but deprive him of the coöperation for even one night of this vast company of personal workers and see what happens. In fact this very thing was purposely demonstrated by Mr. Sunday during his meetings in Colorado Springs.

By winning men and women for Christ we never know when we are going to turn loose upon the world a soul winner. When Harry Monroe, now of blessed memory, won a poor, discouraged, dissipated young

ball player for Christ he little dreamed that he was turning loose a Billy Sunday upon the world. But how his face glowed as he told me of it all and showed me the very spot where Billy knelt and gave himself to God.

The civilized world knows the face and fame of Dwight L. Moody, but few people can tell you that it was Edward L. Kimball that led Moody to Christ. Many never have thought that any one ever led Moody to Christ. They seem to think that he was just naturally always a Christian, but it was by the personal endeavor of that almost unknown man that the awkward country boy, who had come into a Boston shoe store as clerk, was won for Christ and His Kingdom.

Perhaps no other Christian worker is better known throughout the Christian and pagan world than John R. Mott. He is a great Christian statesman who holds in his hands the reins of spiritual power which affect the religious life of the world to a greater extent than any man since Paul. He may have been a Christian before Charlie Studd came from across the seas and touched his soul with fire from God's altar but he was a very indifferent Christian.

Edward L. Kimball won Moody, Moody won Studd for Christ and Studd quickened into world action the tremendous mental, physical and spiritual powers of John R. Mott. As I have thought of this sequence of events, so fraught with its consequences to the world, I have wondered how much poorer the world would be in spiritual things to-day, if Kimball had been unfaithful to the promptings of the Holy Spirit that led him into that Boston shoe store to talk with young Moody !

Of course there are objections and excuses. There are no real obstacles or *reasons* why we should not follow this example and the instructions of our Lord and His disciples except our own unwillingness to "get into the game." You have a responsibility from which neither your pastor nor any one else can relieve you. The fact is that I do not think it can be shown from Scripture that it is any part of the duty of a pastor *as pastor* to win souls. The Scriptural qualifications necessary to the office of a bishop, pastor or elder are given in Acts 16:4, 20:28; 1 Timothy 3:1 to 7; 1 Peter 1:2 to 4; Titus 1:5 to 9, and in similar passages. The functions of such officers mentioned in Ephesians 4:11 as still survive to us are given in 1 Timothy 5:17; 2 Timothy 4:1 to 5; Titus 1:9; 1 Peter 5:2 to 9 and in duplicate passages. These functions and duties are to labor in word and doctrine, preach the word, be zealous, reprove, rebuke, encourage, convince, exhort, control self, endure hardship, be patient, humble, content, trustful, sober, vigilant, sound in doctrine, feed the flock of God and do the work of an evangelist. The function of an evangelist in those days was not exclusively that of a soul winner but he was an itinerant preacher breaking new ground and preaching the whole round of the doctrines of Christ. Our modern conception of an evangelist is one whose dominant note is designed to persuade men to accept Christ, to commit themselves definitely to Him and move out into active Christian service. Nowhere can we find that he has the responsibility of soul winning *because* he is ordained to service. This responsibility inheres from the fact that one is a Christian. If *you* are a Christian you have that responsi-

bility. If your pastor is a Christian he has that responsibility *because he is a Christian* but not because he is a pastor. His responsibility *as pastor* lies in training the individual Christian that he may become perfect in the work of building up the body of Christ. If this is true the inescapable corollary is that it is the duty of the members to submit themselves to this training and course of action.

Another excuse that is often given is "I have never had any experience." Because one has wasted many of his opportunities in the past is no reason why he should continue to do so. "The Lord turned the captivity of Job when he prayed for his friends" (Job 42 : 10). If you are a captive to indifference, *ennui* or even to sin, get busy for God and your bondage will cease.

There are those also who excuse themselves from this task of soul winning by the real or simulated fear that they may do harm by an unwise approach. We think we know of cases where harm has been done by a blundering approach but we learn only by doing. No man has ever become expert in any line except by *doing*, that thing and many of us make mistakes in every line after we think we are expert. "The man who never made any mistakes never made anything else." We are persuaded that a thousand mistakes are made by making no approach to one made by blundering in such an approach. Moreover, if the attempt is made with transparent earnestness and sincerity, the spirit of God often uses even our blunders to His glory. A man may be offended and angry but in his calmer moments he will remember the words spoken and the earnest tones and because of the very genuineness

and anxiety betrayed by the blunderer will yield to his Lord.

A story is told of a Hindu Prince who became interested in the Christ of the Bible. He was able to do so and he thought he would go to England—that Christian country—and make personal investigation as to the Christian religion. Because of his position in his own country he brought letters which gave him *entrée* to the highest ranks of English society. He was invited to banquets, receptions and balls. On several occasions he endeavored to get his new-found acquaintances to talk about their Christ but in every instance was courteously told, "We do not talk about such things at our social functions." After various vain attempts he desisted and gave himself up to social pleasures but often said to himself: "How strange it is that I cannot get these Christians to talk about their Christ!"

The spirit of God will never prompt you to speak to a soul unless, at the same time, He is preparing that soul for your coming. There is a certain man, known in his specialty throughout the civilized world, who, in his student days, was the greatest athletic hero of one of our great universities. He told some of us this story many years ago:

On the day of prayer for colleges the preacher of the day presented this matter to them and asked that they pledge themselves to speak to some one before nine o'clock that night. He asked them to make the person very definite in their own minds before they raised their hands to signify their promise. Our friend thought of an unsaved chum and raised his hand. Well, we all know how it is, one thing after another caused him to postpone the fulfillment of his

promise until eight o'clock that night. By a sheer effort of the will he pulled himself together and fairly forced himself to put on his hat and go across the campus to his friend's room. By the time he reached there, he told us, he was trembling in every limb and perspiration was oozing from every pore, though it was a cold winter night. He thought to collect his scattered wits and steady his trembling muscles by leaning against the knob of his friend's door. That slight touch turned the bolt, the door opened inward and he almost fell into his friend's room. What was there in the attitude of his friend that should have caused this strong athlete to so act the coward? After the smile of amusement had passed from his face, he said to his caller, "Why, Bob, I've been waiting for you all day, for I knew you meant me."

Is there anybody waiting for and expecting you? Or me? I am reducing my final statement to its lowest possible terms. I am not saying all that I feel nor am I putting that as strongly as I would be justified in doing. *If you have any slightest blessing that has come to you through your acceptance of Jesus Christ that your unsaved friend does not possess, you have no right to call yourself his friend until you have exhausted every honorable effort to get him to accept that fellowship which has conferred this blessing upon you.*

The American people are the greatest travellers in the world. As a whole they travel from end to end of their country as no other people in the world. If, therefore, this ideal could even in a general way become realized, and the professed disciples of Christ become disciplers, we shall go far and fast in the solution of all the problems confronting the Christian

Church and the Christian civilization of our country
east and west.

There is psychology as well as Scripture and good
sense in this doctrine of the need of personal evangel-
ism. Read again the poem by Whittier of "The
Two Rabbis" which closes :

" Heaven's gate is shut to him who comes alone ;
Save thou a soul and it shall save thine own."

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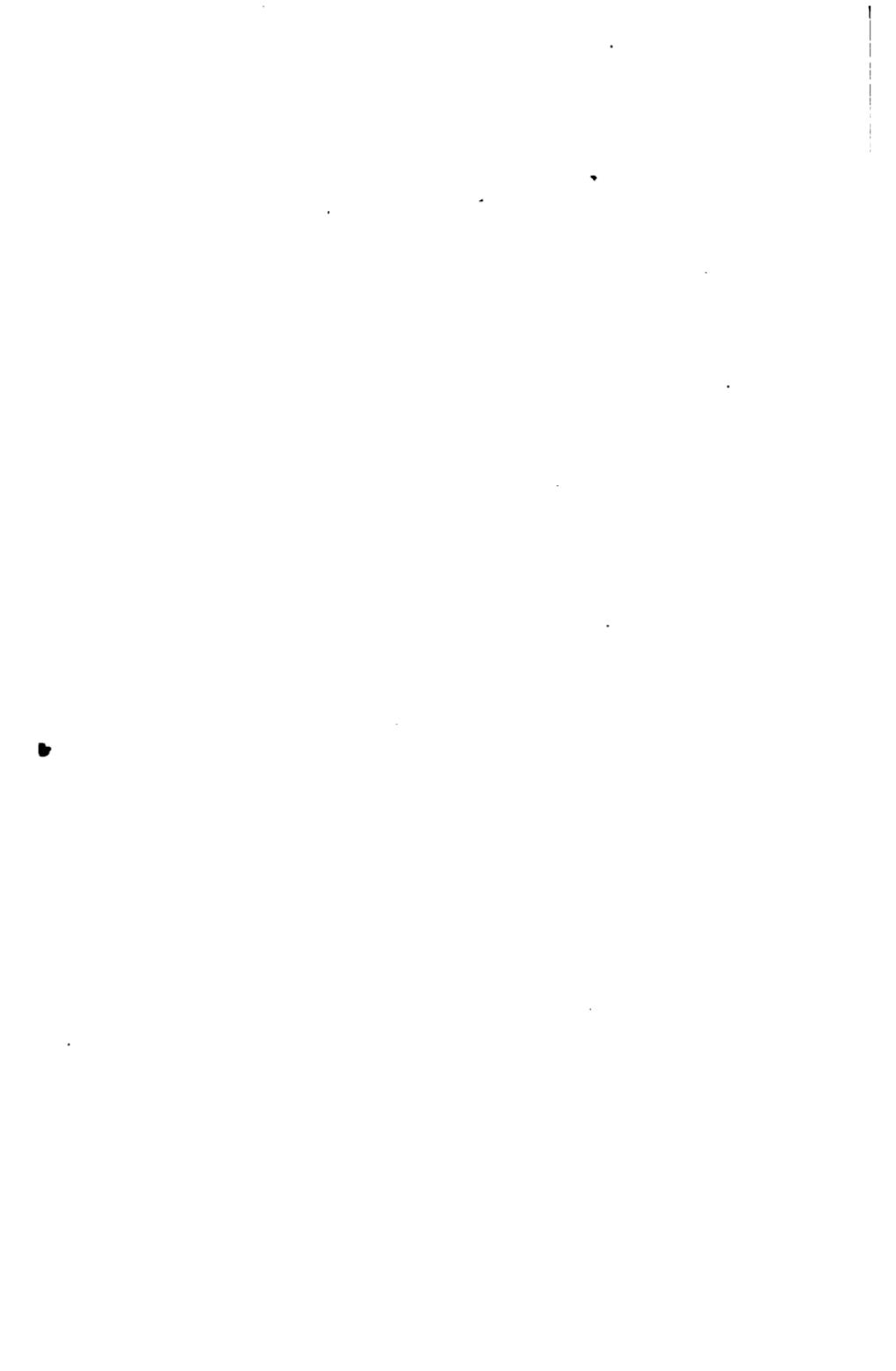
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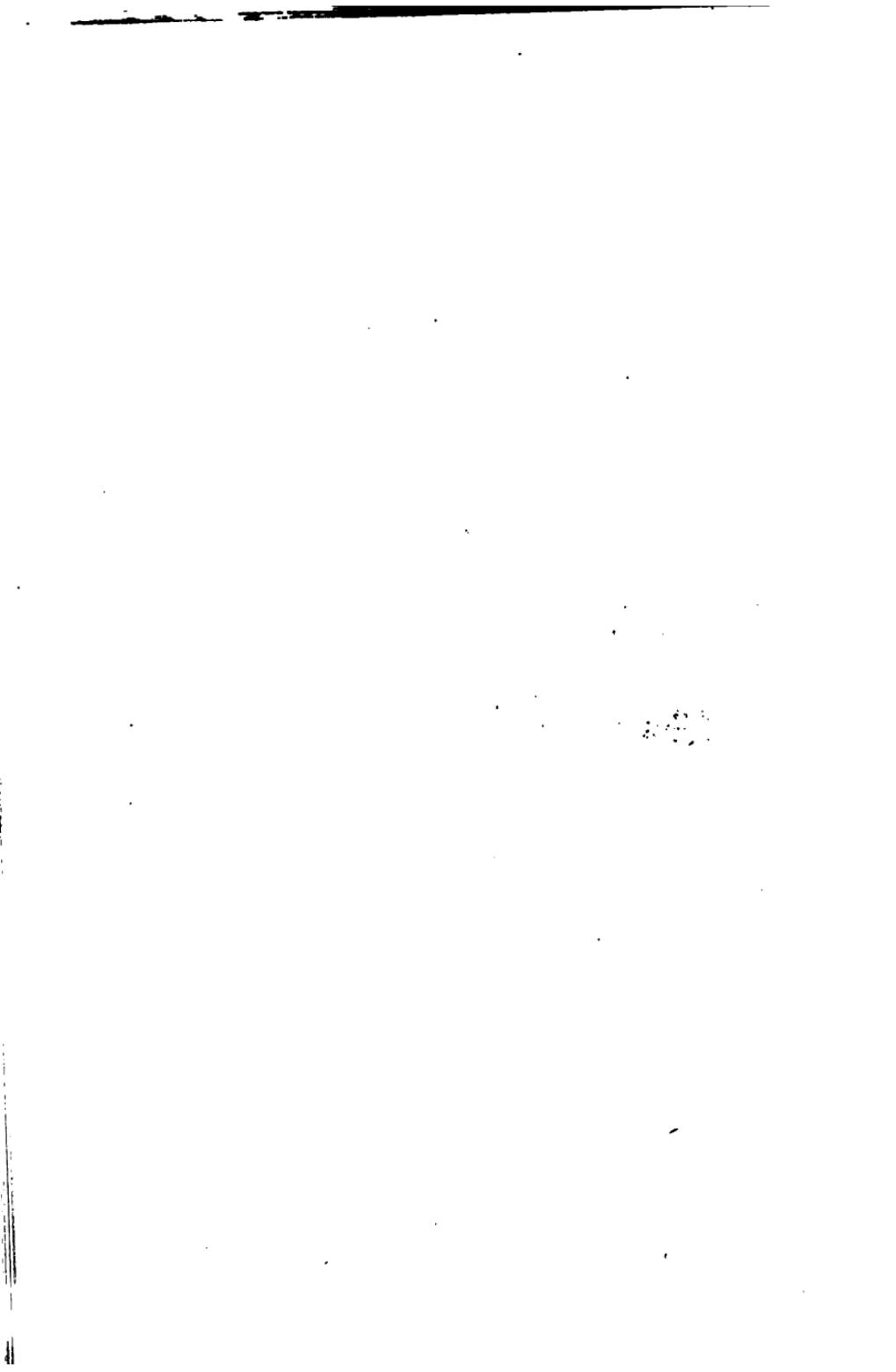
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